

APRIL

The **Expositor**



PETER AND JOHN RUNNING TO THE TOMB—*John XX.*

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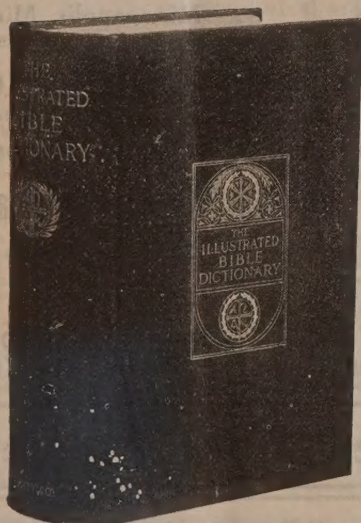
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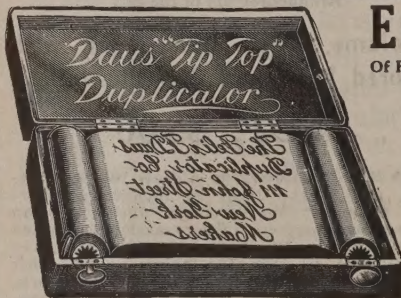
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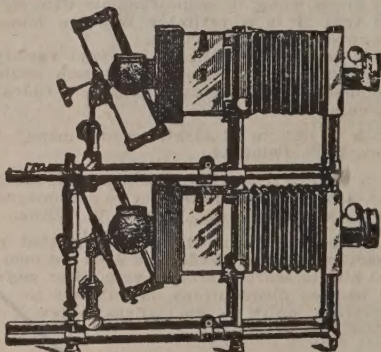
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Volume X

APRIL, 1909

Number 7

Pastoral Problems

A Suggestion for Country Parishes

JAMES E. WILKINSON.

Recently in looking up the history of St. John's parish, Ionia, one of the oldest in Michigan, I found an interesting circumstance. In considering the matter of salary, the vestry, apparently after consultation with the Rev. Melancthon Hoyt, priest in charge, voted to pay him \$100 per annum in cash, to give him an acre of land, and a house. Was not this in a measure a return to the old idea of the parish glebe, and might it not be a solution of the small parish difficulty with its succession of rectors? As we all know, one great and prevalent hindrance to the work of the Church today is the short tenure of rectorships. In every diocese there are many small parishes unable to pay a living salary. A priest going into such a parish, especially if he has a family, knows that it is only temporary—a stepping-stone to something better. In such parishes, under present conditions, there can be no permanency. The priest must necessarily think of those dependent on him for support; and much as he may desire to stay, he is on the lookout for something larger.

It cannot be said, let the clergy remain single—although some do advocate celibacy on the ground of cheapness!—for the Church has put her sanction and blessing on a married clergy. Moreover, her wisdom in this respect has been amply justified; for the homes of the married clergy have been sources of moral and religious strength and refinement in every community, while the priest's wife oftentimes, and *always* without salary, does an immense amount of work for God's Church and people.

But how can this evil of constant change with interruption of work be prevented? Various plans have been suggested—*e. g.*, that rectors of small parishes be appointed by the Bishop and the salary increased and guaranteed by the diocese. This plan and others are good, but not practicable under present conditions. The glebe idea, or a modification of it, seems feasible to the writer, and within the compass of most country parishes—and

the small parishes are usually in the country. In many English parishes, and a few in America, glebes or farms furnish a considerable portion of the priest's living. Why should it not be possible for a country parish to secure one to three acres of good land near the village, with a fair house, which should constitute a good part of the salary? The land would appeal to most persons, for there are few men who, sooner or later, do not feel "the lure of the land." Under present conditions and with the knowledge to be gotten from the nation and state, most of the living of a fair-sized family could be obtained from such a piece of land. After the first cost of the land, there would be little expense to the parish, and the money salary would provide clothing, books, etc. The rector of such a parish, without neglecting his people, would have sufficient time to cultivate his land. Such work would be good for the parson physically and mentally. It would do him good to get out of doors and work "in the sweat of his face." The work would build up his bodily health, clear his brain, and drive away the blues and depressed feelings. His cabbages, his bees, his apples, his flowers, would become a source of unending delight. It would interest him in some of the many fascinating experiments that are being tried in the agricultural world. While he might not become a second Burbank, there is no reason why he shouldn't try. Such work would bring him into closer contact with his people, who, as a rule, would be engaged in similar work. His sympathies would be enlarged, and he could the better appreciate their difficulties and trials. The interests of priest and people would be common, and there would not be that separation which is frequently found.

Such a plan would give permanency to the priest's work. Freed from the necessity of worrying about the support of his family, a feeling of contentment would be superinduced, and the priest could plan his work to the great advantage of the Church and the spiritual growth of the people. The country parish in this way could have the service of an able and competent priest which the small money salary could never secure. In these days when so much is said and written about country life, and "Back to the Land" as the solution of many modern difficulties, the plan pro-

posed would give to many a priest that which he could not have otherwise, and for which men in every profession are hungering.—*The Living Church*.

[If our pastors are interested we can give them further information on how it is possible to make a living on from three to five acres. There are small churches who cannot afford to pay a full salary, and it is a question if the three or four hours a day required in keeping a small place in order would not be an advantage in any town where the land could be secured adjacent to the church at not more than \$200 an acre. Once planted to fruit it would double in value every five or ten years. Have you any idea of what the increased value of land in cities brings to the Catholic Church. I would like to have your opinions. Do you feel that the minister should do nothing else but preach and pray and make pastoral calls?—Ed.]

Religious Review of Reviews

A novel piece of reform legislation will be placed upon the statute books of New Mexico if the bill now before the territorial legislature should be passed. This bill makes the drinker share responsibility with the saloon-keeper. It provides that every person who drinks must secure a license, and prohibits the selling of intoxicating liquors to any person who does not have a license to drink.

Another measure before the legislature of Texas provides against the drinking of intoxicants on any public highway or any other place in view of a private residence, which residence does not belong to the drinker.

A native Christian in Korea named Pai Ni II, lived in 1900 in a community where the people were unable to complete the building of a church. It seemed impossible to get the additional money needed. This devoted Korean Christian sold his bullock to get the money, and the church was completed. After selling his ox, he and his brother got into the traces, while his old father directed the plow, and so they tilled the fields. Pai Ni II now lives at a place about 250 li south of Pyeng Yang, and is a Methodist preacher doing excellent work.—*Heidelberg Teacher*.

The increase in Protestant church members in America last year was 1½ per cent, while in American foreign mission stations the increase was 12 per cent.

Though last year was one of financial distress, American gifts to foreign missions increased \$602,000, while in Great Britain they decreased \$96,000. Is not this the result of the Laymen's Missionary Movement?

Some time ago the Presbyterian Board offered a prize of a Morocco-bound Bible to

every Sunday School pupil who should learn and repeat without prompting the entire Shorter Catechism. From one of the largest city Sunday Schools of New York there were 11 successful competitors. In the New York State Indian school, on the Cattaraugus reservation, out of 80 children of school age 55 won the prize.

A certain divine, calling recently at the home of a member of his flock, found at the garden gate a sweetly innocent rosebud in the person of a daughter of the house.

"O, Mr. Blank," said she, "will you please show me how many times you can run around the garden?"

"Run? I can't run at all," said the divine, who happens to be somewhat plethoric. "Why do you ask, my dear?"

"O," she replied, "because papa said on Sunday you were so—something I musn't repeat—long winded.—Christian Life.

AN ANNUITY OR PENSION OF \$150 TO \$300 A YEAR.

I read with interest the account of the distribution of old age pensions in England last month. I wished that my preacher friends were provided for in like manner in this country. It stirs me up to find men of splendid education and great usefulness stranded in some difficult place on \$400 or \$500 a year. Twenty years ago nothing was too good for these men who had given 20 or 30 years' service to the church.

Provide yourself an annuity so that you are not compelled to accept anything that is offered. A little independence enhances one's value.

Life insurance does not do it. Insurance companies could afford to give preachers a specially low rate—they are the best risks, but they help pay death losses for men who burn the candle at both ends in the social or financial struggle.

Start at 40 or 45 putting \$10 a month in a 4 per cent savings bank. In ten years it will amount to \$1,573.20. You may stop then and draw out \$5 a month as long as you wish without touching the principal. Suppose you let that \$5 a month accumulate five years—you have added \$332.10 to your \$1,473.20, making a total of \$1,805.30, which will keep the wolf from the door for six years.

The saving of \$10 a month for 20 years gives a fortune of \$3,661.80, which is in your control during your life—not to come at your death. This will give you an income of \$150 a year. Taking an equal amount from the principal would provide you \$300 a year for some 15 years.

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"A Model Church"

BY C. I. STACY

A \$10,000 building to be erected by a Church of only 110 members! This sounds like a fairy tale or an impossibility, but it is neither, for the Presbyterian Church of Elberton, Ga., is doing this very thing at this very time. They had a fair wooden church that "would do" for ordinary use, but it was growing too small for extra occasions and for their Sunday School work and so they begun to plan for better things. They talked about it a while and prayed about it much and still it seemed to be very much in the nature of a dream. Not a rich man in the church; the wealthiest member not worth over \$20,000. It did appear to be almost an impossibility for them to attempt to do anything worth while in the building line. But they did some more praying and planning and then got busy. An invitation to an oyster supper at the home of one of the elders brought the men of the church together, when the project was broached and a suggestion made and adopted that they *endeavor* to build a church to cost about \$10,000. Two men each agreed to give \$1,000 and another \$500, if given plenty of time to pay it in. Then the membership was canvassed and afterward the whole town. Failure was freely predicted, but those Presbyterians rubbed "failure" out of their dictionaries and did not stop until \$10,000 had been pledged to be paid within five years. Then to carry these plans out they borrowed \$5,000, collected all the subscriptions possible, and the building of which they dreamed is now nearly completed.

A solid rock foundation up to the water table gives an air of endurance to the whole structure, while the walls of red pressed brick laid in red mortar with simple, yet sufficient trimmings of stone and roughened brick rise to sufficient height to give the proper architectural appearance. The tower, as may be seen by the cut, wastes none of the Lord's money by a useless elevation into the upper air, but solid and substantial in appearance rises only high enough to give an architectural dignity and finish to the building. The main entrance is through this tower while the "Choir door" furnishes another entrance in the front and the side entrance provides a double passage into the auditorium and Sunday School room. The roof is covered with galvanized tin with the proper trimmings of the same material and forms a beautiful contrast to the red brick of the tower, and also harmonizes with the gray of the stone trimmings.

The auditorium, forty feet square, with a "bowl" floor and circular pews, seats 200 worshippers, easily. The organ recess, 9 x 13 feet, furnishes ample room for the installation of the pipe organ, and the choir platform in front of the same is on the same elevation as the pulpit platform which it adjoins and hence is raised sufficiently above the congregation for the musicians to be seen. The pulpit platform is in the central corner of the building and from it all parts of the building, including the class rooms, can be seen at one time. Back of the pulpit is the

pastor's study, 11 x 14 feet, with separate entrance to the street and plenty of light and air.

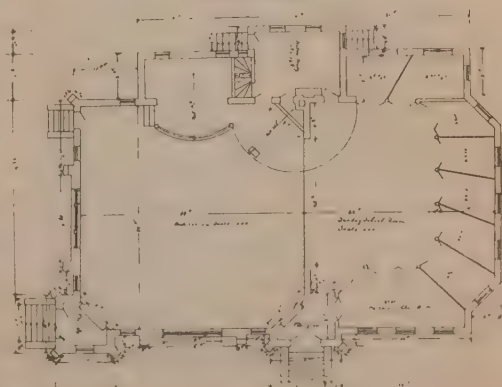
The Sunday School room is separated from the main auditorium by a twenty-five-foot folding door which permits the entire building to be thrown into one auditorium when necessary and seating in the aggregate about 500 people. Provision is made for eight class rooms, each separate from the other, and yet all focusing toward the platform. Underneath this Sunday School room is another room of the same size divided into large rooms for the use of the larger classes. It might be called a basement room, but the slope of the lot toward the rear gives ample opportunity for sufficient light and ventilation. Indeed, light and air have been two of the main ideas aimed at in the planning of the



FRONT ELEVATION



SIDE ELEVATION



FLOOR PLANS

building; not only is every window movable but even the two large triple windows in the auditorium have been so arranged that the lower portions of the windows are hung on weights and can be readily used for ventilation just the same as the smaller ones. For this church is being built in the "Sunny South" where plenty of ventilation is necessary, and yet in this respect it furnishes an example worthy of imitation by churches in all sections of the country. The interior of the church is finished in native Georgia pine, and finished in the natural beauty of this superior wood. The ceiling is made of the same material properly matched and trimmed so that the overhead appearance, with the graceful dome effect of the ceiling, will be very pleasing to the eye and helpful to the acoustic properties of the church.

This has been termed a "Model Church" and its builders and owners consider it nearly so. They have sought for ideas far and wide. The front of this building is patterned from the Methodist Church of Auburn, Neb. Some of the architectural ideas were gleaned from a building in Los Angeles, Cal., while other ideas have been gleaned from churches in Georgia, Carolina and other states. So numerous have been the compliments paid to this building by the press and others that already many requests have come to the pastor of the church for copies of the plans to be used by other churches as guides in new buildings to be erected by them. In this way, as in many others, the Elberton Church is becoming indeed, "a city set upon a hill whose

light can not be hid," but their constant cry is, "Not unto us, not unto us, but unto Thy great name, Oh! Lord be all the Glory."

PRAYERS FOR CHAPMAN AND ALEXANDER.

Dr. Chapman and Mr. Alexander were so impressed with the magnitude of the Boston awakening, and are so desirous that the revival fire may spread throughout America, that they desire Christian people everywhere to unite in prayer for the work. They leave for Australia March 26, and will be glad for prayers for their world-wide campaign. They send out the following appeal to Christians everywhere: "We are profoundly impressed with the depth of spiritual interest which has been aroused in connection with the Boston Evangelistic Campaign. In view of this we feel more and more the necessity of prayer. In order that this city may be still more thoroughly awakened, New England aroused, and the entire country moved for God, we send forth this appeal to the Christian people of America, to pray as never before; and we suggest the following as being 'worthy of your consideration':

THE COVENANT OF PRAYER.

"With God's help I will endeavor to spend ten minutes or more daily, alone or with others, in special prayer for the evangelists, for the unsaved, and for the great spiritual awakening of America, and the world. This Covenant to continue until Easter day."

Name.....

WITHOUT EXPENSE YOU CAN RAISE \$15 FOR YOUR SUNDAY SCHOOL OR CHURCH

We will send you 500 packages of flower seeds. Give 25 children 20 packages each and tell them that if they sell the 20 packages at 5c each, that you will give them 4 packages free.

These packets are equal in every way to any 5c packet of flower seeds you get in the store, and which your store-keeper buys at wholesale at about 2c each.

From the \$25 which results from the sale of the 500 packages, you keep \$15, and send \$10 to us. We will send you 100 extra packets for the 25 children who sold the seed.

And we'll do more. We will send for \$10 which you send us, we'll send *The World Evangel* (regular price \$1 per year) to ten of your Sunday School teachers, six months each.

We do this to introduce *The World Evangel*, which is so valuable to teachers that we believe we can renew these six months subscriptions. We absolutely guarantee these seeds. They will produce beautiful flowers, and *The Evangel* will inspire teachers to cultivate their scholars in a way that will produce results as pleasing as the flowers. You need not send any money until two weeks after you have received the flower seed. In

that time you will have sold half, if not all of the seed (and probably ordered more).

Children will have no difficulty in selling 20 packets each. Many women will buy 5 packets at once.

We give a few commendations of Sunday School superintendents who have purchased the seed outright and given each child a gift of a package or two Easter Sunday.

S. P. Watkins, attorney, Ashton, S. Dak., wrote as follows: "One class planted seeds in the church yard and cared for the plants so carefully that the grounds were beautiful where rubbish existed before. The children are greatly interested in the work, and I hope that you will continue to distribute the seeds."

Our Flower Sunday was a great success. We had a fine collection, and our people felt well repaid. One man came home 200 miles to attend Flower Sunday, and said he felt well paid for coming that distance. We distributed the flowers among the sick, aged, and took two large baskets full to the Clark Hospital, where they were gratefully received. Next year, if God wills, I mean to make it a greater success. I think the Flower Mission a good movement. Yours for sweeter homes,

M. E. BACHMAN, Elkhart, Ind.

F. M. BARTON, Publishing, 701-708 Caxton Bldg., Cleveland, Ohio

The above plan gives you \$15 for your church or Sunday School with less effort than any plan you ever tried.

Studies In Texts

THE DECAY OF REVERENCE.

The mercy of the Lord is from everlasting,
etc.—Psa. ciii. 17.

1. There is strong contrast between a lonely town in North-West Scotland and a sunny bay of Italy.

There are correspondingly different climates in religion; our fathers' and our own.

They dwelt upon Divine sovereignty, human depravity and helplessness.

Their religion was intense, sincere, above all humble.

We dwell on the greatness of humanity, the Fatherhood of God; are assured and joyful. The old ideal of "a man who feared God" has given place to "a bright Christian."

2. The Christian consciousness moves with the ages. We have learned much of God and of man.

But we have lost reverence, and in that respect are far below our ancestors.

The most awful subjects are now discussed in fiction or in magazines; sometimes at the dinner table, to be suddenly displaced by scandal.

Reverence in prayer has given place to indecent familiarity.

3. Irreverence is not caused by Gospel liberty, but by the spirit of the age, which is sceptical and revolutionary.

Reverence depends on the sense of personal unworthiness and dependence.

Both are almost destroyed, with respect for government, nature, and all that seemed great.

4. A plea for reverence on three grounds—

(1) It is a condition of social order: the only true foundation of the family and the state is the Bible.

(2) It is a condition of national and individual freedom, history being witness.

(3) It is a condition of strong religious faith.

The old faith may have been narrow, but it was invincibly strong, because God was so real and great.—Dr. John Watson, M. A.

THE ABUNDANCE OF THE TREES.

The trees of the Lord are full.—Ps. civ. 16.
1. Neither Old nor New Version seems to express the true meaning, which is abundance. The trees are full of everything—sap, leaves, blossoms, fruit, seed, etc.

2. Man's works are marked by economy, often niggardliness; God's by liberality. A cupful of earth, under the microscope, shows over five hundred seeds. Cut down a forest and trees of a different growth will spring up.

All deserts have some oases. Nature uses the smallest chances.

3. A tree has abundant power; its method of self-nourishment remains unknown; the force of a single tree is greater than that of a great cannon.

4. It is abundant in its uses: feed, clothing, medicine, homes, implements of all kinds. Nature provides enough to preclude poverty, but ignorance and selfishness maintain it.

5. The Creator cannot care less for the soul than for the body.

Grace is not confined to churches, like parks and gardens.

The botanist recognizes flowers in weeds.

6. Grace everywhere is offered, like forest shade to all.

The wisely-managed reformatory, with 890 saved lads out of 1,000, proves unlimited possibility.

7. The greatest power in the world is not on the battlefield, nor in the factory, but in silent love.

As in vegetation, so in grace. God is able to make all grace abound; He wipes away all tears, forgiveth all iniquities, healeth all diseases.

The tree of life bears all manner of fruit always.—Lyman Abbott, D. D.

A VISIT FROM THE LORD.

O visit me with thy salvation.—Ps. cvi. 4.

1. Hallelujah is the first note of the psalm. Prayer comes well after and with praise. The neglect of praise explains much feebleness in prayer.

2. To a large extent the text is the prayer of one who feels himself a sinner, but he knows the blessedness of saints.

Much of our trouble is but the fruit of our sins, as with Israel under Moses, and in later history.

3. The Psalmist prays for salvation. He says God saved the people out of Egypt and again at the Red Sea, but feels the need of a personal salvation.

That must be deliverance from sin, as guilt and corruption; also from all circumstantial distresses God only can give salvation.

4. He asks for Divine visitation. Juries sometimes find that men have "died by the visitation of God." This man lived by visitation of God. His prayer is bolder than "save me" or "send salvation." It is "Come Thyself with salvation."

5. Condescension, compassion, communion, are all included in the thought.

Yet God—Christ—wants thus to come and stay, even in Laodicea, and only complains when He is not welcome.

6. Personality must not be forgotten in our prayers; visit me.

The cry confesses great necessity; great unworthiness; great concentration of desire.

7. Thy salvation. Much supposed salvation is disappointing, however repeated. God's is real, complete, eternal.—C. H. Spurgeon.

THE SEA AND ITS SERMON.

They that go down to the sea in ships * * * unto their desired haven.—Ps. cvii. 23-30.

1. The sea is the sailor's school, teaching about God in creation, providence, grace.

2. The work of God appears in the saltiness of the sea.

The object has been to prevent decay; the saltiness diminishes towards the poles, and in-

creases towards the equator, so varying according to this need.

Salt, making water heavier, enables it to bear larger ships and heavier burdens. It also prevents freezing, and so hindrance of traffic.

3. The sea provides the world with fresh water by evaporation, condensation, rain; and recovers the loss by rivers discharging 13,000 cubic miles of water every year.

4. There are four motions of the sea; (1) undulation; (2) fluctuation (westward), caused by rotation of the earth; (3) ocean streams, of which the "Gulf Stream" is chief; and (4) the tides.

5. The sailor learns man's impotence in the storm. What millions of men lie at the bottom of the sea?

Storms drive men to God. "Adverse winds make the furnaces draw." The sailor prefers a storm to a dead calm.

6. The sailor's life suggests the beginning of the spiritual voyage by the new birth.

The sea is the world, the ship the church. The ship must sail upon the water, but keep it outside. The believer must sail by the compass of conscience, but test it constantly by heavenward observations.

7. Storm-tossed souls are apt to lose their hearings. Others then can help from happier experience.

8. The hand of Christ on the rudder alone guarantees final safety and arrival in the haven.—Dr. A. T. Pierson, in *Sermons on the Psalms*.

Expository Studies

REGENERATION.

Was well expressed by the old Saxon word "Gainbirth," used by Sir John Cheke in his version, for our word regeneration.

Is described in various ways—

Newness of nature: a new heart—new spirit—new man—new creature or creation—newness of life—renewed.

"The washing of regeneration," Tit. iii. 3.

Moulding, Rom. vi. 17 (Greek).

Planting, Rom. vi. 5; 1 Tim. iii. 6; "not a novice," literally, not one newly planted.

Grafting, Rom. xi. 17.

A spiritual resurrection, Rom. vi. 4—6; Eph. ii. 1, 5; Col. iii. 1.

The heart circumcised, Deut. x. 16; Col. ii. 11; opened (like Lydia's), Acts xvi. 13; changed from stone to flesh, Ezek. xxxvi. 26.

May be illustrated by—

The parable of the outcast infant, Ezek. xvi.; found naked and polluted—washed—anoined—clothed—beautified.

The restoration of Israel in the latter days, in its several stages, Ezek. xxxvi. 25—38.

The resurrection of the dry bones in Ezekiel's vision, Ezek. xxxvii. 1—14.

The resurrection of the Lord Jesus, Eph. i. 19, 20; Rom. vi. 4—11.

A man becoming as a little child, free from pride and ambition; docile, trustful, guileless; Matt. xviii. 3; Mark x. 14, 15.

Some of our Lord's parables.

Some of our Lord's miracles; the happy change wrought in the cure of the blind, deaf, halt, possessed, etc.

John iii. 3, 5, 7.—Three times in our Lord's discourse with Nicodemus, he insisted on the absolute necessity of being born again.

1 John.—"Born of God." Under this expression the several results and evidences of regeneration are strikingly marked out in this epistle.—G. S. Bowes.

REJECTION OF THE TRUTH.

Is spoken of as—

Refusing to hearken—to learn—to obey—to receive correction, etc., generally aggravated by the mention of some mercy received, as Deut. ix. 23; Jer. xxii. 21.

Casting off—"the thing that is good"—"the first faith"—the law of the Lord.

Turning the back, Jer. ii. 27; casting the law behind the back, Neh. ix. 26; Ezek. xxxiii. 35.

Putting away the word, Acts xiii. 46.

Departing from God—forsaking, etc.

Making light of the offer of mercy, Matt. xxii. 5; as Ephraim and Manasseh laughed to scorn Hezekiah's invitation to the Passover, 2 Chron. xxx. 10; and as it was in Zedekiah's time, xxxvi. 16.

Making excuse, Luke xiv. 8.—G. S. Bowes.

REJECTION OF CHRIST.

Spoken of as—

The "corner stone" refused, Ps. cxviii. 22. Matt. xxi. 42, "disallowed of men;" though "chosen of God, and precious," 1 Pet. ii. 4, 7; "set at nought of the builders," Acts iv. 11; and then becoming "a stone of stumbling and rock of offense," 1 Pet. ii. 7; Isa. viii. 14; Matt. xxi. 44; Rom. ix. 33.

"The light of the world" rejected for darkness, John iii. 19.

The Heir cast out of the vineyard and killed, Mark xii. 7, 8.

The Maker of the world coming to His own rights and possessions, and ignored and rejected by His own people, John i. 11 (Greek).

Isa. liiii. 3, 4.—Observe the threefold gradation—not desired—despised—rejected.

Luke xix. 14.—"We will not have this man to reign over us."

Two notes may be added.

(1) It is striking to contrast the eagerness with which Christ was welcomed at the beginning of His ministry; how the people "pushed" upon Him, Mark iii. 10 (marg.); and "pressed," Luke v. 1; with His rejection at the end.

(2) It is striking to remember that the Jews, who for idolatry were punished seventy years; for their rejection of the Messiah have been punished already 1800!—G. S. Bowes.

There are 1,716,064 Jews in Poland of a total population of 11,687,314.

Two modern printing presses in Beyrut are insufficient to meet the demand for the Scriptures in the Arabic language.

Plans are being considered for a New Jersey State Asylum for Jewish Orphans.

ILLUSTRATIVE DEPARTMENT

The Voics of God in Two Earth Quakes

A MARVELOUS COINCIDENCE.

(314)

The earthquake which occurred so recently at Messina brings to the attention of the public two very important truths. God is still Lord, and makes the wrath of man to praise him. This is clearly set forth in the following clipping from the *Washington Post*, of recent date:

Messina, January 5.—Today the most extraordinary coincidence I ever heard of came to my knowledge. To my certain knowledge, for the tale is so wild I would not write it if I had not the proofs. It is one of the stories one sometimes hears from ignorant and superstitious persons and treats as unworthy of serious attention: My informant was an old friend among the Italian officials, but even his word didn't carry conviction at first.

In a former letter I spoke of the torn announcement of a paper published for the first time the day before, the destruction of the city, and called "The Future." This coincidence struck me as sufficiently dramatic and pathetic, without further details, but the rest of the story is far more remarkable.

It seems that there were many free-thinkers at Messina, and free-thinkers of the Latin type, not merely doubting or unbelieving, but violently opposed to anything that savored of religious belief. This new paper belonged to them, and the first number was filled with attacks not only on the Church, but on all religion. The editor, not content with saying in his heart, "There is no God," devoted a violent editorial to the subject, and used these words, addressing God:

"If you are not an impotent fool, send us an earthquake to prove you exist."

That very night the city was destroyed.

I have seen the paper or I would not write the story. My Italian friend was deeply moved by it, as indeed any one would be, standing in the midst of this hell that was Messina. He was so much moved that I ventured to remonstrate.

"Surely you don't think that the great and righteous God we were taught to believe in would destroy thousands of lives like this just for a petty spite—a spirit of childish 'I told you so?'"

He said no, it was incredible, but he went away unconvinced in his heart. Indeed, this story will run like wildfire among the impressionable Italians of the south, and make a tremendous impression. That editor will have been the best missionary the Church has had for many a year.—Ernest H. MacEwen.

"IN GOD WE TRUST." (315)

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ELLA WHEELER WILCOX.

A curious thing was shown me in the Hotel St. Francis, San Francisco, Cal., that wonderful phoenix hotel which has risen from its ashes, just as beautiful and busy and optimistic as before the fire, and now, as then, one of the best hotels in the world.

Entering its doors and walking through its rooms it was difficult to believe that it was not the very same hotel we had known three years ago. Yet it was burned out and all rebuilt.

At the desk they show you a twenty dollar gold piece which was found under burning bricks and in the debris of the office after the work of clearing out began. The face of Liberty is burned away; so are the wings of the eagle, but clear and bright remain the words: "IN GOD WE TRUST."

If President Roosevelt had seen that piece of gold, tried by fire and with that motto remaining intact, he would have felt, it seems to me, that a higher authority had decided whether it should remain upon our money in future.

And surely nowhere in the whole world, and never in the annals of history, can be found a greater proof of a trust in the "Divinity within" than has been exhibited and is being exhibited by the people of San Francisco.

It would be an excellent thing if the men and women who have met with large or small losses in the East during the recent money panics could visit the Pacific Coast and realize what real loss—real disaster—means. And see there, too, what real courage and real trust mean.

There are no melancholy faces in San Francisco.

There is no talk of hard luck and misfortune.

Mrs. W. F. Crafts, Sunday School Superintendent of the World's Women's Christian Temperance Union, proposes that the week beginning March 28th, the quarterly temperance Sunday, shall be "Temperance Education Week," for making known through Sunday Schools and public schools, and leaflets distributed from door to door, the wonderful German experiments on alcohol, showing the harmfulness of even an occasional glass of beer or wine, that have persuaded Emperor William and President Eliot of Harvard University, and other eminent men, to become total abstainers. The temperance people can match the liquor dealers' "campaign of education" by increased faithfulness in teaching the quarterly temperance lessons in the Sunday School and the required temperance lessons in the public schools, with scientific temperance education extension, to reach everybody else, in a systematic use of posters and leaflets. Such a man would win from many President Eliot's double verdict, "No License and No Liquors."

Illustrations from Nature

EDGAR L. VINCENT.

THE UNIVERSAL CUP. (316)

In every plant there is a cup somewhere turned upward to catch the dew and the rain. Shall man be like the plant, always looking heavenward for the refreshing showers of God's love to nourish him and give him growth? Sometimes it seems as if the human heart were drawing itself together through selfishness so tightly that even the goodness of God could not reach it. Just as surely as this happens in any life, growth stops. Only when the cup is turned upward to catch the life-giving dews which come so gently down from above, will the soul receive the sustenance it must have or die.

RAP ON THE TREE. (317)

This morning you pass through the wood and stop by the side of a tree with beautiful trunk and towering top. How still everything is! No sound comes to your ear. Not a single living thing presents itself to your eye. It seems as if all the world were asleep and cared nothing for your coming or for anything you might do.

But now just rap sharply on the trunk of that tree. In an instant a myriad of little living creatures comes swarming out. From under every scale of the bark; from a hundred leaves; from hidden places everywhere they come trembling out to see what has happened. A moment ago they were all so busy about their own little task that you thought nothing you might do would stir them. It was the rap on the tree which did it.

Fellow workers everywhere in God's great world, does it seem to you that all the world is sleeping so carelessly, so unconcernedly that your very best cannot rouse it? Strike the tree and listen! You have not done that before perhaps. You have been content to walk about and look upward and wish you might

do something. It is the blow which wakens life. Say the tender word. Do the kindly deed. Tell the story of the Christ with a new ring in your voice. It will touch hearts yet and bring men hurrying to the cross of Jesus.

WHERE MEN COUNT. (318)

One thing the fruit-grower learns very early, and that is to keep the sprouts which are so apt to grow out at the top of the trunk of his trees cut off. He knows they take from the life of the tree and never bear any fruit. He has given these useless sprouts a name we do not care to hear or think about—suckers—just because they sap the very life-blood and give nothing back.

But take these same sprouts and graft them upon the limbs of another tree and in a little while you will find them loaded with the choicest fruit. They simply were not in the right place. Wonderful, is it not, that simply to take those barren sprigs of wood and graft them somewhere else will make them bear such beautiful, rosy-cheeked apples!

There is a parable here. Where are those you love? Ah, well you know some who are where they never bring any fruit for the Master. You are sad when you think of it. So much strength wasted! And all because your dear ones are not grafted in the right place. Give them something to do. It may be they must be severed from many things they have counted dear. They may shrink from the service you give them to do and think they never can do it. Tell them it is "no more I that live, but Christ that liveth in me," and in his strength they can do anything. So drawing life and strength from him it will not be long before you will see the richest fruit growing from these branches which seemed once so dead and useless. So God will be honored and the world blessed.

Historical Illustrations

ERNEST H. MACEWEN, HYATTSVILLE, MARYLAND.

SIN'S POISON. (319)

There was a well of pure water in a yard in Belgium. Stout masonry of brick and stone surrounded it. But afterward that yard was the center of the battle of Waterloo. At the opening of the battle the soldiers, with their swords, compelled William von Kysom, a gardener, to draw water therefrom and give them to drink, and the water was good. But the awful conflict raged, and 300 dead and half dead were flung into the well, for quick and easy burial, and the fountain of refreshment is to this day the fountain of death.

Even so is the human soul. It was once a well of purity; but the armies of sin have marched over it, and left their dead to poison it—dead hopes, dead opportunities, dead resolutions. Only Christ can cleanse it and make it a life-giving fountain.

KEEP GOD'S NAME SACRED. (320)

Exodus 20:7.

It is said of Alexander the Great that among his soldiers was one named Alexander.

One day the great, general, after noting the slothfulness with which he performed his duty, went to him and requested that he either change his name or become a better soldier. Bearing the name Christian, and living out of harmony with the character of him after whom the name is called, is taking his name in vain. Name in Scripture stands for character, and we have no right to bear the name without having the character also.

THE PROVIDENCE OF TRIFLES. (321)

Phil. 1:12.

During the siege of Sebastopol a Russian shell buried itself in the side of a hill without the city and opened a spring. A little fountain bubbled forth where the cannon shot had fallen, and during the remainder of the siege afforded to the thirsty troops who were stationed in its vicinity an abundant supply of pure water.

Thus it was with Paul, that which aimed at his undoing became a blessing to him and

worked for the furtherance of the gospel. God overrules things that seem to us wrong and hard, for great good, and out of them brings forth joy and gladness and peace.

THE TEST OF THE KEYHOLE. (322)

Matt. 6:6; 7:16.

Oliver Cromwell was once lodging in Knaresborough. A young maiden of the house was ordered to take a pan of coals and air his bed. When she went out she stopped and peeped through the keyhole, having a natural curiosity to see what so great a man would do. She saw him rise from his seat, advance towards the bed, and fall on his knees, in which attitude he remained some time. After a while she went away, but again returned, finding him in the same position. How many of us could stand the keyhole test?

IT NEVER PAYS TO BOAST. (323)

1 Cor. 10:12.

Dumbarton was the last stronghold in the hands of the dethroned Mary, Queen of Scots, and was impregnable, at least to all human appearance. Its commander, Lord Fleming, boasted that he held "the fetters of Scotland," and could land a French force, under cover of his guns, at any time they chose to come, and replace Mary on the throne of the kingdom. But a soldier who had lived in the fortress offered to conduct a select band up the face of the rock and make them masters of the place. The Regent (Earl of Murray) consented to the plan, and furnished the detachment; and on the night of the 31st of March the guide and the scaling party performed the perilous and difficult feat of climbing the cliff and mounting the wall. The sentinels were easily overpowered, and the rest of the garrison were surprised in their beds.

THE SOURCE OF THE BIBLE. (324)

2 Tim. 3:16.

When Columbus discovered the river Orinoco, some one said he had found an island. He replied, "No such river as that flows from an island. The mighty torrent must drain the waters of a continent."

So this Book is not from the finite, but the Infinite. It springs from the depths of divine wisdom, love and grace, and is but a hint of the power and love that lies back of it.

THE JOY OF FREEDOM. (325)

John 8:36.

The 1st of August, 1834, was the day on which the emancipation of 700,000 of British colonial slaves took place. Throughout the colonies the churches and chapels were thrown open, and the slaves crowded into them on the evening of the 31st of July. As the hour of midnight approached they fell upon their knees, and awaited the solemn moment, all hushed in silent prayer. When twelve sounded from the chapel bells they sprang upon their feet, and through every island rang the glad sound of thanksgiving to the Father of all,

for the chains were broken and the slaves were free.

But greater far is the freedom to the soul who believes on Christ, and as much greater is its joy. For it never ends, but expands more and more unto the perfect day.

NONE OF THESE THINGS MOVED HIM. (326)

Acts 20:24.

When Stanley found Livingston in the heart of Africa, he begged the old hero to go home. There seemed to be every reason why he should go back to England. His wife was dead, his children were living there, the weight of years was pressing upon him, the shortest march worried him, he was often compelled to halt many days to recover strength after his frequent attacks of prostrating illness. Moreover, he was destitute of men and means to enable him to make practical progress. In the face of all this he said to Stanley: "No, no; to be knighted as you say, by the Queen, welcomed by thousands of admirers, yes—but impossible. It must not, cannot, will not be. I must finish my task."—*C. H. Kilmer.*

DWELLING WITH THE KING. (327)

The mosque of St. Sophia, Constantinople, greets everyone who enters with the odor of musk, which floats pervadingly through the atmosphere. And what is the secret of this pleasant surprise? When rebuilt by Justinian, A. D. 538, the mortar with which it was built was mixed with musk; and ever since it has been breathing its grateful fragrance on the air. And the life touched by the presence of the King gives forth the fragrance of his person. You cannot hide it.

READY. (328)

Psa. 3:5; 1 Chron. 16:15.

An artist solicited permission to paint a portrait of Queen Victoria. The favor was granted; it would make the fortune of the man. A place was fixed and a time. At the fixed place and time the Queen was present, but the artist was not there; he was not ready yet. When he did arrive the Queen had left, leaving this message for him, that she would not return. God gives us every opportunity for greatness of character. He never fails of an appointment, but if we delay we cannot blame any but ourselves. There is no way to any blessing but by putting ourselves in touch with the time and place God gives.

The nation suffered loss when Theodore L. Cuyler "fell asleep" February 26, in his eighty-eighth year. For thirty years he was pastor of the Lafayette Avenue Presbyterian Church of Brooklyn. But he spoke to a much larger and wider audience in the columns of the weekly religious press.

During the last quarter of 1908, W. C. Pearce, Adult Department Superintendent, reports 827 International Sunday School Association certificates issued to organized adult classes of 26 denominations, with an enrollment of 25,851 scholars.

Infidels and the Bible

C. H. KILMER.

THE INFLUENCE OF THE CHURCH.

Gen. 49: 22; 2 Tim. 3: 13. (329)

F. B. Meyer tells of some infidels who many years ago founded a town in Minnesota in order to have a place in which the name of God or Christ should never be mentioned except in terms of profanity and vulgarity. They hanged Christ in the street in effigy and the place was full of blasphemy. He says, "I had to stay there all night some years ago in passing through that region, and I trembled for my life, while I stayed in the best hotel in the place."

A fire nearly destroyed their village and they tried to build it again. The second time fire destroyed a considerable portion, and at last, after there had been riot and bloodshed, and anything but purity or peace for years, the citizens of the town sent to the American Home Missionary Society, and said, "Can you send us a minister of Jesus Christ?" And if you were to go there today you would scarcely know the community with its church spires pointing heavenward, and the children in the Sunday Schools, as orderly as the average towns in our land because of the influence of the church.

HEDGEHOGS. (330)

John 17: 17; Eph. 4: 14.

Ruskin says that many people read the Bible in the same way that hedgehogs were once supposed to eat grapes. They rolled themselves over the grapes, and what fruit stuck to them they carried off and ate. So your hedgehoggy Bible reader rolls himself over his Bible, and declares that whatever sticks to him is Scripture and nothing else is. Read in this way the Bible can be made to fit any form of doctrine and almost any fashion of life. Would that such readers knew that they are only church infidels!

TOO MUCH LIKE HELL. (331)

Psa. 119: 130; Judg. 16: 21.

A young lawyer who was an infidel, going West to settle for life, made his boast that he would locate in some place where there were no churches, Sunday Schools, nor Bibles. He found a place which substantially met his conditions. Before the year was out he wrote to a former classmate, a young minister, begging him to come and bring plenty of Bibles, and preach, and start a Sunday School. "For," said he, "I have become convinced that a place without Christians and Sabbaths and churches and Bibles is too much like hell for any living man to stay in."

THE INSTRUMENT OF GOOD. (332)

Matt. 7: 16; Eccl. 9: 18.

The late Bishop Thomson in his Moral and Religious Essays, gives an account of an intelligent and influential infidel in Ohio, who gathered about him a community of unbelievers, whose religious views were largely molded by his own. He took pride in his

benevolence and kindness to the poor. Soon the drafts on his liberality became so numerous as to startle him. He said to himself, "How does it happen that this community is becoming more thriftless while prosperity abounds among people who live near?" On investigating he found that in homes where the Bible was used there was no want, but where the Bible was absent there was present or approaching poverty.

Soon after an itinerant preacher came to hold services in the school house, and when the baser sort sought to break up the meeting and drive away the minister, this champion of infidelity defended him and said to his infidel neighbors, "I have been abroad among you and find that you who revere the Bible live in prosperity, while you who despise it are approaching pauperism. I am alarmed at what I have done; I have made you infidels, but in doing so have I not ruined you? Many of you are young men and I have a family of daughters, but I would rather follow them all to the grave than to see them united in marriage to you. Henceforth I will be a friend of the Bible. It is the instrument of good."

THE MAN WHO LIED. (333)

Acts 13: 10.

Dr. Torrey asked a man if he was willing to become a Christian. He replied, "I am an infidel." "Why are you an infidel?" "Because the Bible is full of contradictions." "If the Bible is full of contradictions please show me one." "Well, there is one in the book of Psalms." A Bible was handed to him and he began looking for the Psalms in the back part of the New Testament, and Dr. Torrey had to find the Psalms for him. He fumbled with the leaves for a while and then said, "If I had my Bible here I could show it to you." "Will you bring your Bible tonight and meet me here at the close of the meeting?" The infidel promised but did not put in an appearance. Months afterward, in another city, one of the workers in the meeting introduced Mr. Torrey to a man who says the Bible is full of contradictions. Mr. Torrey looked square into his eyes and said, "You are the man who lied to me." He winced and said with downcast face, "Yes."

HEATHEN CONVERTED. (334)

News came to, a certain Roman emperor that forty gladiators had accepted Christianity. He was furious and commanded that they recant or be transported to the frozen North—to be stripped and to be turned loose to perish. The message was carried to the gladiators, who refused to recant, and in charge of a group of Roman soldiers, they were carried to the bleak North and in the desolate wilderness they were turned loose. That night as the Roman officer lay in his tent he came slowly to consciousness with a chant sounding in his ears. On the wintry winds he seemed to hear something like this: "Forty wrestlers wrestling for Christ; ask of him the victory and claim for

him the crown," and he roused up and listened again and heard across the fields the chant—"Forty wrestlers wrestling for Christ; ask of him the victory and claim for him the crown." He knew the devotion of a Roman soldier, but here was a devotion for which he had no precedent. Toward the gray light of the morning the flap of the tent moved aside and a poor creature stumbled through and asked to be allowed to recant. The Roman officer

looked at him and said to him: "Art thou the only one of the company that does ask this?" and he said, "Yes, sire, the only one." Then said the Roman officer as he tore his cloak from him, "Then by the gods, I will have thy place," and out into the cold and gray light he went, and soon once more without a broken note the chant arose—"Forty wrestlers wrestling for Christ; ask of him the victory and claim for him the crown."

Illustrations from Recent Events

PATRIOTIC HEART—TREASONABLE LIPS. (335)

Some seven years ago a banquet was given in the city of St. Louis, which was attended by some of the leading business men. After the repast was over the band played "America," and the audience stood and sang the familiar words. As the last strain of that song died away one of the men, with tears of patriotic delight trickling down his cheeks, said, "Oh, that I could die for my country." Just three weeks after that this man was cringing at the feet of justice, confessing that he had bribed an entire municipal assembly to pass a railroad franchise bill. He was willing to die for his country, he said, but by his conduct he had shown that he was unwilling to live for his country. He had patriotism on his lips and treason in his heart. He aspired to be a patriot of war, and he was a traitor of peace.—*Joseph W. Folk.*

GODLINESS PROFITABLE. (336)

According to some business men grafters should never be assailed, lest some assume that all in that city are grafters; and lawlessness in business should not be fought, lest it be suspected that all business is lawless.

But, so far from injuring Missouri, the reign of law has helped, for during the past four years immigration to the state has increased 25 per cent more than in any other like period; lands have advanced in value 15 per cent more than in any other four years; manufacturing and agricultural production have made unprecedented strides; every town, city and county in the state is increasing in population and wealth.—*Joseph W. Folk.*

"BOSS" RULE. (337)

The most conspicuous fault of municipal governments in the United States today is that they are governments by the few and not by the people. There has been improvement in the last few years, but there remains much to be done in the direction of better things. As a rule, in all large cities, there is a "boss," or a set of bosses, and by the word "boss" I do not mean leaders that organizations must have, but one who dictates nominations for office and controls officials after they get into office for personal interest. These bosses are usually men of strong mentality, but of feeble morality. They generally have behind them the public service corporation and the saloon. They are the connecting links between the

criminal rich and the criminal poor. They rule because the people do not rule.—*Joseph W. Folk.*

FOR EASTER. (338)

At the funeral services at Plymouth Church, Brooklyn, of Mr. Ellis A. Bardwell, long librarian of the Brooklyn Library, the following was related by Dr. Rossiter W. Raymond: Mr. William Hamilton Gibson, the famous artist, was completing an article on "Butterflies and Moths," and suddenly one afternoon realized when he needed to make an illustration of one of the finest moths we have, that the season was past for obtaining live specimens, and yet he always wanted to work from such, and did whenever possible. He went at once to the Brooklyn Library and asked the librarian, Mr. Bardwell, to aid him in finding a good colored picture of the variety. Soon, in the alcove familiar to visitors of the library where Mr. Bardwell spent so much time, the two men were looking at a life size picture in a folio volume of the splendid moth. Far above them in the ceiling of the library was an open window through which there fluttered in, a week after the usual time limit of its life, one of the great moths. It fluttered here and there, back and forth, lower and lower, until it floated over the heads of the two men, and then right between their heads it came and lighted on the page they were gazing upon. The very live specimen they wanted! We look at the records of the past—of the resurrection, of Jesus appearing to the apostles, to Paul—of his manifesting himself in the lives of many. We bend low over the page seeking the nearest possible picture of the real Christ which we want to copy in our own lives. When, lo! We suddenly become conscious that he is with us, and then the page, and all the experiences of other men fade away, we want them no more, for he himself, the living Christ, is with us. And we say with glad hearts, "The Lord hath risen indeed and hath appeared to me."—*Henry J. Condit, Flushing, L. I.*

WHY HE WEPT.

An old Scotch minister used to weep copiously in the pulpit. One day a stranger asked the sexton why the old gentleman cried so much when he preached. The sexton replied, "Man, ye would weep yersel' if ye were up there and had as little to say."

Illustrations by Chapman and Alexander

RULING GOD OUT. (339)

In December, 1906, in a certain part of Russia, the action of the people recalled the French revolution. There is a little village on the Baltic where they have issued a manifesto abolishing the rule not only of the Emperor, but of the Deity. The manifesto has been read in the churches and in the popular assembly halls.

You would be afraid to write out such a manifesto as this, but there are many persons in the world who act it out, if they have not written it in so many words.

There are those today who have put God out of their business, and yet no man has a right to a business in which he cannot take God as a silent partner, whose transactions will not bear the searching gaze of the Infinite Judge upon his throne. Because this is true, there ought to be the deepest of concern on the part of the church.

Some have ruled God out of their pleasures, and there is no such thing as life if it is divorced from him. Without him all music has lost its sweetness, all flowers their fragrance, all art its power, and all living its joy. Because people have thus acted there should be concern.

Many have ruled God out of their souls, and because they have they are restless and striving for what the world cannot give. The little needle in the compass trembles until it points due north, and the soul will be overwhelmed with restlessness until it rests in God.

Other men have put God out of their homes. They have not said so in so many words, but they have no family altar, there is no blessing at the table, there is no religious instruction given to the children, there is no Christian influence for the servants. Every home should be a type of heaven, but, alas, many are not, and because they are not there ought to be a sighing and a crying on the part of God's people.

A MIGHTY PREACHER SAVED. (340)

"A man came to me today and placed his hand in mine," said the Rev. Dr. J. Wilbur Chapman in his sermon in the Boston revival. "That man was an old friend and a preacher of power. Men sobbed and they shouted under his preaching as they have never done under mine. But that man went to the depths of sin, and for years he was away from Christ. God has restored him. Today he looked into my face, with a clear eye and clasped my hand with a grip as firm as my own. He gave me a letter which I had written him five years ago, and he told me he had carried it every day all these years. 'I'll keep that letter always. I mean to frame it and leave it to my children,' he said."

A little later, in the after-meeting, Dr. Chapman called upon this man to speak. He came to the evangelist's side upon the platform and said:

"There never could be a man more amazed than I at the reference to myself that was

made by my friend. Yet all that he said was true. I once stood in a pulpit in the South with 1,000 members before me. But I thought myself flattered by the attentions of a great man, and I went a step beyond safety, and that was 'the little rift within the lute' that destroyed the music of my life. Did I suffer? Those five years were hell to me. That letter which came from my friend, so full of yearning tenderness, broke my heart and brought me back to Christ."

WIDESPREAD SIN. (341)

In his sermon, which was based upon Romans 6:23, "The wages of sin is death, but the gift of God is eternal life"—Dr. Chapman referred to those who laughed at him when he spoke, in terms of warning about gambling and about drink.

"If you staggered in here drunk you would listen to me. But you are respectable, and your respectability blinds you to the facts of the danger and the penalty of sin.

"You smile at my words about the reality of sin and you wonder how it is possible to get so wrought over what seems so unreal to you.

"Do you know what is the most wearisome thing in life to me? It is not speaking to 8,000 persons. It is not preaching four times a day, as I have been doing for some days. It is the widespread results of sin. I have two letters here. One came from a woman in the Back Bay district. Another came from a woman in your red light region. Both tell the same story. The woman in the hovel and the woman in the mansion both voiced the same longing—'Oh! that I might find peace.'"

"There is a man in the audience here tonight who asked me to promise that I would try to say something that would lead him to Christ. A woman met me in the side aisle there last night and told me she was in the bonds of sin and that she could not break them.

"And yet men wonder that I am in earnest when I talk about the awfulness of sin.

"But, remember," and here the preacher stepped down two of the stairs at the front of the platform and swung his hand high into the air with a Bible gripped in his fingers, "remember that while we are in the power of sin, the gift of God is eternal life."

ANSWER TO PRAYER. (342)

It was in Ottawa, Can., in June, 1906, that I bade good-by to Dr. Torrey and returned to England. Dr. Torrey and I had arranged missions in the United States for the next year, fully expecting to work together. I returned to my home in Birmingham, Eng., to spend my vacation with my wife, who had been too ill to accompany me to America. Four days after I arrived she had a sudden change for the worse, and the doctors performed a critical operation. I cabled to America to praying friends, and indeed thousands of persons on both sides of the Atlantic were praying for her recovery.

Before leaving America I had written to a special prayer circle in Iowa. When I am in trouble or need guidance I always ask them to pray. I cabled immediately before the operation to the praying group. One of the most godly members was away in another part of the state when the cablegram arrived. They were praying, but had not been able to send the message on to this member. The next day they received a letter from her saying that at a certain hour in the day she had such a strong impression that Mrs. Alexander needed help that she was led out in an agony of prayer for a long season and had wrestled with God for her.

We were also praying earnestly here at home. The doctors made several visits each day. While they were with my wife we were downstairs praying that God would give them wisdom. She gradually grew better, and we all know her recovery was in direct answer to prayer.—*Chas M. Alexander.*

SOTHERED IN MUD. (343)

Psa. 40:12; Acts 14:25; Jno. 5:40.

An eyewitness related to the writer recently the early history of the development of the oil industry along Oil Creek in Venango county, Pa., in the early '60s. Before oil began to be transported overland by means of pipe-lines and pumps, hundreds of men and teams were engaged in the business of hauling crude oil from the wells to the refineries. Owing to this immense traffic carried on upon common country roads, they became in many places veritable rivers of mud beaten to a thin batter. A farmer, attracted by the high wages paid for hauling, brought a young team off the farm and started on a trip with his first load. In an especially bad place in the road teams had stuck fast with their loads and rails from nearby fences had been used to pry loose the wagon wheels. Some of these rails had been carelessly left lying in the mud and were extremely dangerous to horses. One of the horses stumbled over a sunken rail. He made most frantic efforts to get it up again, or to hold its head up out of the mud until help came. Its struggles were so violent that the driver was obliged to give up and the poor beast perished from strangulation.

This incident reminds me of the folly of many human beings who make void the efforts of their Lord and Master as he comes in tenderness and compassion to rescue them from the moral filth, the sin, and unbelief which threaten to smother and overwhelm their souls. David co-operates with his Lord, and we have his grateful acknowledgement of what the Lord did for him in the opening verses of the fortieth Psalm. He says: "I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings."

In contrast with David, we have the example of Felix, the governor, who, though trembling with fear because of his danger, shook off the saving grasp of the Holy Spirit.

Just as that driver could not save his horse owing to its own foolish resistance, so God cannot save the soul of the man who will not yield his will in submission to the divine will. "Ye will not come unto me that ye might have life."—Jno. 5:40.—*Geo. E. Erskine, Franklin, Pa.*

PRIMARY CAUSE. (344)

Gen. 3:14-15. Neb. 2:14. 1 Sam. 17:29.

A few weeks ago I had occasion to visit a wholesale liquor store in our city. Having to wait for the gentleman whom I had gone to see, I was detained for some time. The clerk, a good-natured Irishman, handed me the daily paper. The first thing I saw in the paper was an account of a temperance meeting held by the clergy of the Roman Catholic Church. Having read the account, I remarked to the clerk that the bishops and clergy of his Church were getting after the men in his business. He was instantly aroused, and warmed up, quicker than it takes to write it. "Do you know bishop?" — said he. "No, it has not been my pleasure to meet him," I answered. "Well," he continued, "he is off his base. If he is an M. A. he did not go to school long enough. Why, he blames the saloons for all the evil in the world. If he wants to do away with the business and stop the evil, why does he not get at the primary cause and hang the devil."—*S. T. Nicholls.*

Unusual

VERY STRONG.

A religious newspaper has an advertisement calling for "a good strong horse to do the work of a country minister." We hope the horse was forthcoming and did the minister's work.

ON THE MODERATOR.

Some who have attended councils and associations can appreciate this story of the late Rev. Dr. Norman Macleod, of Edinburgh. Going into a room in which was a cage containing a large owl, he surveyed it for a long time. The owl sat unmoved, placid and erect. His mien was dignified, his horns impressive, his eyes cold and observant, his countenance sagacious and critical. At length Norman broke silence: "Man, ye wad make a splendid moderawtor!"—*New York Observer.*

NO MEAT IN THEM.

"Don't you think Dr. Flowery makes charming Lenten addresses?"

"Yes; and they're so appropriate, too. There's so little meat in them."

Preacher's Scrap Book

GEO. R. MERRILL, OXFORD, N. Y.

"WHY DIDN'T YOU TELL ME," (345)

A young man accepted the position of organist in one of the principal churches of a Texas city. He was a fine musician, but, being blind, was unable to read in the faces of his audience the great pleasure his music was giving.

They listened enchanted and would talk to each other about the beauty of his harmonies, the uplifting influence of his symphonies. At first he played as one sure of himself. There was no hesitation in his touch. Then there pealed forth splendid peans of praise and cadences of majestic sweetness and power. As he played Sabbath after Sabbath they noticed that the erstwhile triumphant strains of voluntaries and recessional had given place to delicate, sorrowful improvisations, to plaintive minor fugues. One morning it was announced that he would play no more after that service; that his decision was final, and another organist must be secured.

After the service a lady who had enjoyed all his music thoroughly went up to him and said, very earnestly, "I am sorry you will not play for us longer. I have thought many times I would tell you what an inspiration I have received through your music. I thank you for it."

The young man's voice faltered and the tears rushed to his sightless eyes as he whispered, "Oh, why didn't you tell me? I, too, needed comfort and inspiration."

This should be read to every Christian congregation in the land. How many pastors there have been that have suffered in silence and resigned for lack of a word of appreciation and encouragement. Members want such words spoken to them and expect them from the pastor, but he also sometimes needs a word of cheer to help him on his way.

"DIED AS SHE LIVED." (346)

"Molly" Hillman, queen of the sawdust ring in the circus days of Dan Rice and other notable showmen, died in the almshouse of the Carbondale, Pa., poor district on Monday at the age of 92 years. "Bring out Bess. I go on next. Give me that stock," were her last utterances, dying as she lived half a century ago when she was the most daring bareback rider in the world.

She was born in Newark, N. J., the daughter of a blacksmith, her mother being the great-granddaughter of an Oneida Indian chief. At 14 she became a professional bareback rider, and a few years later married a ringmaster. He was shot in a western card game. Her second husband was trampled to death by a horse before her eyes; a third fell from an Atlantic liner and the fourth was beheaded by a train.

Seventeen years ago she came to live with her sister in Carbondale and when that relative died four years later she became a public charge.

"Dying as she lived!" And what a life she must have lived! The same is true of all of

us. We will die as we live. How necessary, then, that we live right, in the constant realization that we are here to prepare to meet our God. Dying grace is given only to those who live by grace.

BUILD HIGHER. (347)

"The fault is in the chimney," said the expert who had come to see what was wrong with the kitchen range. "A stove has, of course, no draught in itself; it is only its connection with the flue that makes the fire burn and the smoke ascend, and the higher the chimney the stronger the draught. At shops and foundries, where the fierce fires are needed, they run their stacks up to a great height. Your stove clogs, chokes and smokes because your chimney is too low. You must build higher."

His words reminded us of other fires that burn low and choke too easily: of love and aspiration so often clogged by life's daily worry and fret; of faith that only smoulders instead of flaming bright and bearing away the petty troubles and worries which seek to smother it; of hearts and lives that grow cold and dull because their upreach is not high enough. The upward drawing is not strong enough to give vigor to the flame and to whirl away the refuse. We must build higher. —*Wellspring.*

GOT IT STRAIGHT. (348)

2 Peter 3: 16.

A New York enthusiast has a good collection of etchings, one of them being of the leaning tower of Pisa, which hangs over his writing desk. For a long time he noticed that it persisted in hanging crooked despite the fact that he straightened it every morning. At last he spoke to the maid, asking her if she was responsible for its lopsided condition. "Why, yes," she said. "I have to hang it crooked to make the tower hang straight."

Even so, some find it necessary to twist the Scriptures in order to justify their own actions and try to make their lives appear right.

MAN AND THE SPIRIT. (349)

Dr. J. W. Chapman once said in a sermon on "Pentecost Repeated":

"We have in our possession, many of us, what would give to the world another Luther, a Calvin, a Wesley, a Moody, but God cannot work in us against our wills, for we are what we will to be as a rule. As individuals we need another Pentecost. It is said that when you enter Mr. Edison's studio the figure of a young man rises to meet you as you cross the threshold. He salutes you by saying 'Good morning.' He takes out his watch and tells you the time of day; it is not a man at all, but simply a creature of springs, and an illustration of Mr. Edison's marvelous mechanical skill. But, wonderful as the figure is, there is something more remarkable still,

and that is Mr. Edison himself. But the difference between Mr. Edison and his creation is not greater than that between the man who is born of the Spirit and knows nothing more of the work of God in his life, and the man whose whole nature, spirit, soul and body is surrendered to God, and lives for His honor and glory."

BELL WARNS FLORISTS OF DANGER. (350)

An electric bell tinkled sharply beside the florist's desk. "Frost!" he said, and ran hatless to the greenhouses. "The fires had sunk," the florist explained on his return. "The watchman had fallen asleep. But for my frost bell I'd have lost hundreds of dollars. Frost bells are now pretty generally used by florists and fruit growers," he went on. "An electrical contrivance is connected with a thermometer and when the mercury falls to a certain point—you regulate this danger point to suit yourself—a bell rings a warning in your house or office. Many a crop of winter fruit and flowers has been saved in the past years or two by the clever little frost bell."

If Christians could only have a frost bell attached to them in some way, so that they might be plainly warned of the fact that they are getting too cold, it might save many a Christian from being spiritually frost-bitten and also save the church from great loss.

LOVE AND FAITH. (351)

The Apostle Paul has no quarrel with himself, nor need we seek a quarrel with him, over the relative values of faith and love. He says, "The greatest of these is love" and also, in Heb. 6:1, speaks of faith as the very foundation on which we are to build. And then in Gal. 5:6 he yokes the two together saying, "But faith which worketh by love." Love is the temper of the metal of faith. What is the quality of our faith? How much will our faith stand? What is its power of resistance? Will the blade hold its edge? Has it the right ring?

Our love is the test. "Worketh by love."

FEEL THE PEOPLE'S PULSE. (353)

Abraham Lincoln, in our nation's crisis, put his official finger on the people's pulse and so knew that the time for emancipation had arrived. William McKinley did the same and so knew what remedy to prescribe for Spanish oppression in Cuba. But in many of our states there is an oppression more inexcusable than Cubans ever suffered—the tyranny and oppression of the organized liquor traffic, with its anarchy and its "class-legislation laws."

It will be well for our legislative doctors if they learn the lesson from these great and good men and note the throbbing pulse of the people and prescribe the remedy, which is emancipation.

CHRIST IS RISEN. (354)

Christ is risen! Let us rejoice in the fact. The world thrills with it. The sun shines it.

The light dances it. The flowers bloom it. The birds sing it. The rivers flow it. The ocean rolls it. The winds whisper it. Systems proclaim it. Philosophy proves it. Science accepts it. History establishes it. Man exults in it. Angels chant it. Sorrow flies from it. Joy lives in it and happiness crowns it—the resurrection of our Lord. Ah, risen Christ, triumphant over death, lift us up above all sorrow. Lift us up above all sin. Lift us up above all anxiety. Lift us up above all death. Up, up, up, Lord, to Thee, in the glory and the triumph of Thy resurrection.—*Dr. Stafford.*

IMPORTANCE OF RESTITUTION AND CONFESSION. (356)

I was preaching some time ago in a Massachusetts city and as I entered the church the first evening the minister introduced me to a very distinguished looking man, and as we passed him he said, "He is working in this meeting and I have not been able to influence him to do so before." I was preaching that night upon the confession of sin, and I said, "God will not use a man's life unless he is right in every way with him."

This man rose from the pew where he was sitting and walked angrily out of the church, and was gone. The minister said to me, "I am sorry you said it—it is true, but you might have waited." For three days we did not see the man and then he returned and told this story:

"Twelve years ago I came to the city and was made the junior partner of a concern, my head partner living in another Massachusetts city. The first year, in balancing the books, I had one hundred dollars for which I could not account, and I kept them. The second year I had \$125 for which I could not account, and I kept them. Then I saw where I was going—that I was drifting—and I have been ever since. When you used that sentence the other night, I knew it was true for me. I spent a sleepless night, and then made my way to my partner in the other city placing before him the \$225 with compound interest, and told him I would give up my partnership, and that I would go to prison if need be, but he only said, 'If this is being a Christian, I should like to be one.'

"Up to that time," he said, "I never have been able to speak in meeting, nor teach a Sunday School class, nor render any form of conspicuous service, for if I attempted, I could see \$225 plainly before me, but the moment I confessed I was free."

The next Sunday he went into the country to speak in a country church. He announced his text of Scripture, and then stopped; announced it again and stopped again, and then he told the story of God's pardoning grace to him, and it is said by one who was present that almost every unconverted man in the village gave himself to the Saviour.

It is impossible for God to use anyone whose life is not clean, and whose will is not surrendered.

Preachers Meeting

QUESTIONS?

Two problems that confront me—the first, that of the choir. My ideal is, devotional music by devotional people. One thing I like about the EXPOSITOR is that you do not discuss problems only from the standpoint of the large city churches. You give all of us a chance. "*How to get, train, mould, and hold the choir to this high ideal?*"

The second problem is *pastoral work*. Five of us pastors meet in an all day study club once a month. Two city men with a membership of 1,000 each, one suburban man with a church of 300, two country men, churches of 175 each. We discussed pastoral work, and all agreed that try as we may our pastoral work *dropped* to the level of social calling and that against our prayer and effort. "*How to be a Real Pastor.*"—F. G. H. Stevens, Pasadena, Calif.

WORK FOR THE BROTHERHOOD.

Grand Haven, Mich.

EDITOR EXPOSITOR: The Brotherhood of this church has installed a printing plant, by means of which is printed a weekly *Bulletin* and advertising matter of the church. I enclose a sample of the *Bulletin* thinking it might be interesting. The series on "The Man," as advertised on the enclosed card, attracted an unusually large number of men to the congregations.

Very truly, F. P. Burchell.

[The sample invitation card and church bulletin submitted were equal to that of a local printer.—Ed.]

MOST SUCCESSFUL CHURCH PLAN.

In conversation with a number of pastors they acknowledge a difficulty in easily refusing the pulpit to every request for it.

This is a day of union meetings. In our state we were besieged to admit representations of, or arrange union meetings in the interest of the Anti-Saloon League, Sabbath Rest League, W. C. T. U., Baraca Union, Y. M. C. A. and Reform League, beside the usual number of men who wanted the Sunday night service "for the collection" and to advertise lectures or entertainments during the following week.

At my request I had the official members appoint a committee of three of which I was a member, known as "The Pulpit Supply Committee." When requests of this kind came to me I agreed to refer the matter to this committee. "But," said they, "I must know at once. Give me the names of the committee and I will see each one personally." Here was the answer: "No, our committee decides all such matters privately and as a committee, not separately." Generally half of the requests are withdrawn. Then in case of a refusal no personal feeling can be held against the pastor. It also aids in making the membership see that they have a voice in who uses their pulpit.—Rev. F. G. H. Stevens, Lake Colorado, Pasadena, Cal.

Quotable Poetry

Selected by J. H. Deeds.

THE POET AND THE WATER LILY.

MARY FRANCIS BUTTS.

O star on the breast of the river,
O marvel of bloom and grace,
Did you fall straight down from heaven,
Out of the sweetest place?
You are white as the thoughts of an angel,
Your heart is steeped in the sun;
Did you grow in the golden city,
My pure and radiant one?
Nay, nay, I fell not out of heaven,
None gave me my saintly white;
It slowly grew from the blackness
Far down in the dreary night,
From the ooze of the silent river
I won my glory and grace;
White souls fall not, O my poet,
They rise to the sweetest place.

A FENCE OF TRUST.

MRS. MARY F. BUTTS.

Build a little fence of trust
Around today;
Fill the space with loving work
And therein stay.

Look not through the sheltering bars
Upon tomorrow;
God will help thee bear what comes
Of joy or sorrow.

FRET NOT THYSELF.

PHILLIPS BROOKS.

The little sharp vexations,
And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

THE SUM.

PAUL LAWRENCE DUNBAR.

A little dreaming by the way,
A little toiling day by day,
A little pain, a little strife,
A little joy,—and that is life.
A little short-lived summer's morn,
When joy seems all so newly born,
When one day's sky is blue above
And one bird sings,—and that is love.

A little sickening of the years,
The tribute of a few hot tears,
Two folded hands, the failing breath,
And peace at last,—and that is death.

Just dreaming, loving, dying so,
The actors in the drama go—
A fitting picture on a wall,
Love, death, the themes: but is that all?

THE ECCLESIASTICAL YEAR—APRIL

G. B. F. HALLOCK, D. D.

EASTER

CHRIST THE FIRST-FRUIT. (358)

"Now is Christ risen from the dead and become the first-fruits of them that slept." 1 Cor. 15:20.

Under the Levitical law, when the sickle was put into the ripened grain, the "sheaf of first-fruits" was brought to the priest, who waved it before the Lord. This was done on the morrow after the Sabbath—that is, on our Sabbath day. It was an earnest that the whole field should be reaped. The first sheaf was a promise of other sheaves to follow. Christ is "the first-fruits from the dead." His resurrection is the promise of other resurrections. "Christ the first-fruits, afterward they that are Christ's at his coming." "Because I live, ye shall live also." Those who are Christ's are to rise as he rose; to be with him where he is; to behold his glory, and to be like him.

THE CONQUEST OF THE GRAVE.

(395)

"O grave, where is thy victory?" 1 Cor. 15:55.

Jesus was all the time elevating the common and despised things, such as a broom, a candle, a lost penny, a sparrow, a wayside flower. But what he transformed most wonderfully is the grave. He took away its loathsome aspect, and made it a mere covered passage, a sort of triumphal arch through which we pass to our reward and glory.

THE RISEN CHRIST. (360)

Fear not ye; he is not here; he is risen; come see the place where the Lord lay." Matt. 28:6.

He is risen! He has tasted death, but he has not seen corruption; for he is the Holy One of God, and upon holiness corruption cannot fasten. It is with this risen life that faith connects us, from the moment that we believe in him who died and rose again. Let us note, then, such things as these:

I. The security of the risen life. The faith that knits us to him makes us partakers of his resurrection.

II. The power of the risen life. It was as the Risen One he spake: "All power is given unto me," etc. In that power we are made more than conquerors.

III. The love of the risen life. The resurrection was a newer and higher stage of being; and with the perfection of life there comes a perfection of love.

IV. The affinities of the risen life. The resurrection breaks no bonds save those of mortality.

V. The joys of the risen life. In the tomb the Man of Sorrows left all his sorrows, as he left all our sins. Then they were buried with him. At this resurrection his full joy began. But the fullness of that risen joy is also in reserve for us.

VI. The hopes of the risen life. "We are begotten again unto a lively hope by the resurrection of Christ from the dead."

THE GATE OF LIFE. (361)

"Who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10.

A poet represents one coming up to a gate on a mountain-side, over which was written the words, "The Gate of Death," but when he touched the gate it opened, and he found himself amid great brightness and beauty; then, turning about, he saw above the gate he entered the words, "The Gate of Life." If we are in Christ, death is abolished, and the point which earth calls the point of death is really the point of life.

MAKING APPOINTMENTS IN THE

HEREAFTER

(362)

"Today shalt thou be with me in paradise."

Luke 23:43.

What a triumphant faith in the stability and eternity of life Jesus must have had, that he could make an appointment with a fellow sufferer to meet him the same afternoon in paradise!

The Christian will find the attitude of his Lord suggestive.

I. Jesus was sure of life. Even in the hour of death his thought was upon life beyond. Dying was an incident. Living was the eternal reality. Dying could not exhaust his activity. He made an appointment in the other world for a few hours ahead.

I wonder what took place at that interview. Did the Master want to complete the work begun in this burdened soul? I wonder if this man was going out into darkness, and Christ wanted to meet him to dispel it.

II. I, too, have made appointments with those that have gone before. I am sure that I shall see them again, glorified—not merely glittering, golden figures, but glorified by love, made beautiful by love. We know so little about that other world, but I like to think that they may help us. Perhaps they may teach me my first lessons there. Things cannot be strange if I look into known faces and see them smile!

"Make friends by means of the mammon of unrighteousness, that when it fails, they (the friends) may receive you into everlasting habitations."

III. What a multitude must have waited for Jesus! yet he clearly meant to find time to look after this poor robber!

"His servants shall serve him." I should like to have appointments with those that will need my help in some way. It may be true, or it may not, but it seems as if there must be room beyond for love's ministrations.

Perhaps some one is saying, "Well, Ripple, you look after your appointments here, and let

the other world alone." Indeed, there is wisdom in that advice—if one could take it. One world may be enough at a time. But, good though the advice is, we cannot take it. None of us. We all crane our necks to get a glimpse of the hereafter. We may not see much of it, but we feel that there is life in store for us, and not death, and hence we make our appointments.

And that means that we are to live here and now so that when we meet we may not be ashamed.—Ripple.

THE UPWARD LOOK. (363)

In Hoffman's painting of "Mary at the Saviour's Tomb," she is represented as having sunk down upon the broken stone at the mouth of the tomb in an attitude of utter despair. Just behind her, clothed in shining radiance, stands the Saviour. She has only to lift her eyes to become aware that the One she so longs for, is quite near. But shadowed in gloom, absorbed in grief, looking sorrowfully downward, she cannot see the sweet vision of his presence, nor feel the comfort he so longs to give.

Look upward! It is the call in the world of nature, as well as in the world of the spirit. How beautiful that he arose in the spring-time, when all nature seems to rejoice with him. There is a movement in the trees, the flowers, in the grass of the fields; an awakening, a looking up toward blue skies and warm sunshine, an urgent insistence to better things—the bud, the blossom, the full leaf and onward to full fruitage.

There are sorrow-stricken hearts and sorrow-darkened homes among us today. Here blinded eyes can scarcely see the gracious hope and promise held out to them, as nature takes on this new radiance. The leaf and bud are rich in prophecy, yet their dimmed sight cannot take in the full vision, the blossom and fruit that lie just within the folded bud—the more abundant life beyond.

To these sorrowing hearts the living Christ comes with words of comfort such as none but himself can speak: "Look upward, away from the grave and its dark portals. I am the resurrection and the life. The loved ones, lost for a time in the gray shadows of the tomb, have only gone before thee. They have passed from death unto life. There is light, and life, and love, here where they are with me. My word for them is a word of welcome; for you it is cheer and comfort. You, too, shall come where they are, to share that life immortal."

This is the old, yet ever new message that Easter brings to us.—Zion's Watchman.

COFFINS FOR DEAD RELIGIONS.

(364)

In the early centuries, when an humble Christian preacher was preaching in the bazaars of the glories of the ascended Christ, a representative of a false philosophy and false religion approached him, with a sarcastic reference to Christ as a carpenter, and said: "What is your carpenter doing now?"

Quick as a flash, with a thought of inspiration, the humble preacher answered: "Making coffins for the false religions of the earth." In one of our villages in North India a missionary was preaching in a bazaar, and after he had closed a Mohammedan gentleman came up and said: "You must admit we have one thing you have not, and it is better than anything you have." The missionary smiled and treated him as a gentleman, and said: "I should be pleased to hear what it is." The Mohammedan gentleman said: "You know when we go to our Mecca we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave." And the missionary smiled and said: "That is just the difference, Mahomet is dead, Mahomet is in his coffin." And all false systems of religion and philosophy are in their coffins. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not here; he is risen. And all power in heaven and earth is given unto him. That is our hope.

THE GREAT COMPANION. (365)

"The Great Companion is dead!" sorrowfully exclaimed an eminent scientist of another from whose soul the light of earth had faded. "The Great Companion is not dead!" is the joyful announcement of the New Testament. To those who mourn his absence Christ himself comes and says, "I am the living one, and I became dead, and behold I am alive unto the ages of the ages." It is true that the Great Companion died; but after three days he rose from the dead. His life has become a permanent element in the spiritual life of the world. His name has not sunk in the water of oblivion. His influence has outlived the brief years of his earthly life. He has triumphed over death. No other life has perpetuated itself in its influence upon the world as his has done.

LIFE AND IMMORTALITY IN THE GOSPEL.

Centuries ago when Great Britain was a heathen country, the king and his nobles were discussing whether they should receive the missionaries of the religion of Christ. An old thane said, "When we are in our halls about the fire a little bird comes in from the darkness outside; it flies about for a little in light and then goes out into the darkness, we know not where. So it is with the life of man. We are in the light for a little time; then we go out again into the darkness we know not where. If these men can tell us about the life after death, let them speak that we may hear and know."

LIFT UP YOUR HEARTS. (366)

A few weeks ago a friend dug from the woods a clod of earth, black and heavy, without a suggestion of life, and incased about the edges with ice and snow. Placed in an earthen dish, it has stood since then in my window, where the sun has poured its warmth

in to the heart of the cold, dry clod. I held it in my hand today, and was thrilled with the mystery of its beauty! Every part of that once cold bit of earth is covered now with greenness and flowers. Tiny blossoms so dainty and sweet as only the woods produce, varieties of grasses, little embryo bushes—the whole rich, productive forest is here in miniature. I have studied it eagerly, thrilled by its lesson. Who would have dreamed of this development when first this bit of ice-bound earth was brought me? But the possibilities all were there, the seed of every beautiful growth was hidden within it. Dropped by the passing wind, they had lain under the winter snows waiting the touch of spring. And after the winter of death is over, who shall foretell the possibilities of the life eternal through the power of Him who was dead, but is alive forevermore?—Dr. J. M. Buckley.

JOHN BUNYAN ON THE RESURRECTION. (367)

John Bunyan, the prince of practical dreamers, paints a beautiful picture of the power of Christ's death and resurrection to give life and take away the guilt of sin. In his "Pilgrim's Progress," he says:

"Upon that place stood a cross, and a little below a sepulchre. So I saw in my dream, that, just as Christian came up with the cross, his burden loosened from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad, and said, 'He hath given me life by his death.'"

THE RISEN, LIVING CHRIST. (368)

Christ said to John on Patmos, "I am he that liveth and was dead, and behold, I am alive forever more!" He is the living Christ today. How much that signifies for true Christians. He said, "Because I live, ye shall live also!" Blessed assurance!

In the biography of Dr. Dale it is stated that, "Once he was writing an Easter sermon, and when half way through the thought of the risen Lord broke upon him as it had never done before. Of its effect upon him he wrote: 'Christ is alive.' I said to myself; 'alive,' and then I paused; 'alive,' and then I paused again; 'alive!' Can that really be true? Living as really as I myself am?" I got up and walked about, repeating, 'Christ is living. Christ is living!' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought all along I had believed it, but not until that moment did I feel sure about it. I then said, 'My people shall know it; I shall preach about it again and again, until they believe it as I do now.'"—The Religious Telescope.

THE TRIUMPHANT CHRIST. (369)

The message, "Fo tell my brethren," was a message of victory. Christ had conquered. Death had not been able to hold him in its

terrible grasp. And his victory over death was the promise of all other victory. For evermore he would be in the world as a conqueror. He was to ascend, but spiritually he would ever be with his followers, a potent presence. It was a morning of perfect gladness. It was the beginning of his eternal triumph.

What new power will enter all our activities, when we get this great Easter message really to dwell in our hearts! Then faith will be unconquerable, for Christ is alive, and with us in the fight, and the assurance of the victory.

THE COMFORT OF THE RESURRECTION. (370)

I once stood holding the hand of a mother and together we looked on the sleeping face of a lovely girl who passed away in her twentieth year. "Farewell, my sweet daughter," the mother said. "I wish you joy. You have gone to see the Saviour and be with him. I shall have you again when he pleases. Farewell, till we meet again."

That daughter had been devoted in her sweet girlhood to loving work for other girls poorer and less fortunate than herself. Her mother took up the work the youthful hands laid down, and carried it forward day by day for the sake of her child in heaven. That mother was comforted; she believed in the life everlasting, she knew and dwelt with the risen Christ.

What should we do in this world of loss and change without the comfort of the resurrection?—*Christian Intelligencer*.

EASTER AND THE SABBATH (371)

If we take Easter Sabbath as an illustration of how we should observe every Sabbath of the year, it may be most profitable to us. (1) Easter Sabbath is a day of worship. No other day in the year attracts so many people as Easter Sabbath. People who seldom ever darken the doors of a church are present in great multitudes on the Easter day. But God should be worshiped every Sabbath day. For this especially God set the Sabbath aside. And to worship him we must rest from worldly employments and pleasures. (2) Easter Sabbath is a day of joy. Organs peal it forth, sublime music emphasizes it, sermons repeat the strain, and multitudes feel the joyous thrill that comes from the fact of Christ's resurrection. But every Sabbath day should be observed in joy. The Sabbath should not be looked upon as a dreary and tiresome day. Moreover, it will not be, if we will enter into the service and worship of God as sincerely and heartily as we do on Easter Day.—Rev. S. H. Doyle, D. D.

SUNDAY, OUR WEEKLY EASTER, AND HOW TO OBSERVE IT. (372)

John 20:1-10, 19-23; Rev. 1:10.

It is natural that the early church, first observing both Saturday and Sunday, should have come to celebrate the day when Christ rose from the dead rather than the day when he lay in the grave. "Peace be unto you!"—

that is the substance of Sunday. "So sent I you" is another word for Sunday; it is a day in which to do Christ's work. John was "in the Spirit on the Lord's day;" that is the condition of Sunday joy and Sunday power.

Make Sunday, the anniversary of Easter, a day of resurrection from all things dead and deadening. The Sunday ideal is that measure of rest which does not spoil worship, and that measure of worship which does not prevent rest. Have a settled Sunday; do not waste strength deciding each time whether or not you will go to Church! Decide it once for all.

Sunday is a bath of the Spirit, freeing it from the clogs and stains and dust of the world. Sunday is the day of physical recovery; it winds up the clock of life. We are to go to the next world soon. Sunday is the day for learning its geography and its language. Sunday has been called the hilltop of the week. On its summit we get fresh air, sunshine, a closer view of heaven, a wider view of earth.—Zion's Watchman.

AN EASTER SERENADE. (373)

On Easter Sunday morning of 1907 a remarkable serenade was given in Brooklyn. The New York Tribune of the next day gave the following account of it. Of course, the event happened before the death of the beloved Ira D. Sankey. Says the Tribune:

Of all the novel and beautiful incidents of Easter Sunday none provoked more comment yesterday than a "sunrise serenade" to Ira D. Sankey, the blind and bedridden evangelist singer, and Rev. Dr. Theodore L. Cuyler, both of whom live on South Oxford street, Brooklyn. The serenade was an impromptu affair. It followed a sunrise song and prayer service at the Hanson Place Baptist Church, of which Rev. Dr. Case is pastor.

Headed by Dr. Case and Rev. John R. Knox, the singers marched to South Oxford street. The Sankey home is detached. Mr. Sankey's room is on the second floor. The great choir surrounded the house and at a signal from Mr. Mills, began "God Will Take Care of You," which has become a favorite with evangelists.

Upstairs in Mr. Sankey's room the effect was almost electrical. "What is it—what does it all mean?" exclaimed the blind man, rousing himself from an Easter meditation and reaching his hands toward the window. The early morning air thrilled with the melody.

"Quick!" said Mr. Sankey, "open the windows. I don't want to miss any of it."

The windows were raised and Mr. Sankey was assisted to a seat overlooking the street. The tears streamed down the old evangelist's face as he listened to the voices. In succession then were given a number of Mr. Sankey's favorites, among them "Onward, Christian Soldiers," "When the Mists Have Rolled Away," "Under His Wing" and "No Shadows There."

Long before the program was finished the street was filled with people attracted from

nearly points. No one could account for the great choir out of doors at that hour in the morning.

"Dr. Cuyler lives in the block. Let's go and serenade him, too," said Rev. Mr. Knox. The serenaders did not have to send in for Dr. Cuyler, he had heard the volume of song in front of the Sankey home, and he was out on his front steps before the throng reached his house.

"Welcome, and God bless you for your singing," said the Doctor as he removed his hat. "Just give me 'Onward, Christian Soldiers' again."

This Easter will be spent in heaven by both of these grand old Christian heroes.

A KOREAN VIEW OF THE CHRISTIAN HOPE. (374)

"I am the resurrection and the life." Two Korean women stood watching a funeral procession on its way to the foreign cemetery. "What sight is this," said one. "The burying of the missionary's son," answered the other. "That is very, very sad," replied the first. In Korea a son is the most precious of all possessions. "It is not so bad for them as for us," said the other sadly. "They know something that makes them sure that they will get their children back some day. We know nothing about how to get ours back again."—The Indian Witness.

LULLED TO SLEEP. (375)

A little girl had a baby sister who died, and the little baby was put into a tiny coffin. When the little girl saw it, she said, "Mother, baby has got a new cradle!" That was a pretty name for it. Death is but being lulled to sleep in the arms of Infinite Love.—Free Methodist Magazine.

HOW GRIEF WAS TURNED TO JOY. (376)

A young woman was mourning the death of her mother. Her grief was so vehement that her friends feared to let her be present at the services preceding the removal of the dear remains from the house. To their surprise, however, not only was she perfectly calm, but in her face shone a great light, a light that was not dimmed even by the tears that filled her eyes as she took the last, long look at the bejeweled face. Later she told them that as she stood near the casket she saw her mother, not lying still and cold, but living, glorious and radiant, while near her was the form of One "like the Son of God." "I could not grieve," she said simply, "when I looked upon my mother's joy." So, to the eye of faith, does the risen Christ still reveal the glorious life into which the departed have entered, granting us to see them, not still and cold and unfeeling, but radiant with joy and love, alive for evermore.—Mary G. Robertson.

MIRACLES OF THE LIVING CHRIST.

(377)

His power is proved every day. "Bowery bums," who have lost every sign of spiritual life, become living sons of God. Africans and Hindus who have practised every form of vice become new men of pure life and engage in Christlike service.

Africaner, the notorious Hottentot chief, was the terror of the whole country. He carried on a cruel and constant warfare with his neighbors, stealing cattle, burning kraals, capturing women and children and killing his enemies. When Robert Moffat, as a messenger from the Prince of Life, started for Africaner's kraal, friends warned him that the savage monster would make a drum-head of his skin and a drinking-cup of his skull; that no power could change such a savage. But Moffat went to the chief and spoke to him the word of life. It entered the heathen heart and Africaner lived. He left the environment of death, was loosened from the bands of the grave, and became a Christian chief. When a Dutch farmer, whose uncle Africaner had killed, saw the converted Hottentot he exclaimed: "O God, what cannot thy grace do! What a miracle of thy power!"—D. L. Pierson.

THE GREATEST FESTIVAL. (378)

In the early Christian Church Easter was the greatest festival of the Christian year. It was called *Dominica Gaudii*, the Joyful Sunday. "Christ is risen," was the salutation as Christian met Christian in the streets of Rome, and back came the joyful words, "He is risen, indeed!"

"THEY HAVE TAKEN AWAY MY

LORD." (380)

"They have taken away my Lord." John 20:13.

One of the masterpieces of the Louvre presents to us a picture of Christ upon the cross. His head is upon his breast; underneath his arms the little birds are flying for a place of refuge, and in the deepening shadows there is seen a woman kneeling with loving lips and hands pressed against his bleeding feet. Travelers stand before this painting with tear wet cheeks and go away with burning hearts. If I were an artist I should paint a companion piece with this text as the theme. I would not put tears upon her cheeks who speaks the word because the flowing of tears would prove a relief. When we cannot weep our grief is severest, but I would represent her with agony in her eyes and deepest sorrow in every expression of her face. If I could I would paint the sob as she cries out, "They have taken away my Lord." I have seen the distress of a mother bird when her little one was gone, the despair of the deer when its companion was killed, the agony of the wife when her husband was taken, the sorrow of a mother when her baby was dead, but this bitter agony of Mary represents all these distresses put together, and

we have a story which cannot be expressed in words.

It is quite true if poor, sorrowing Mary had but stopped to consider she would have remembered his word that he must rise again. If in the dark hour of trial we would pause for a moment to think of his message, we shall be delivered from this awful fear.—Rev. J. Wilbur Chapman, D. D.

CERTAINTY OF IMMORTALITY.

(381)

"But now is Christ risen from the dead, and become the first-fruits of them that slept."

1 Cor. 15:20.

Think of some of the reasons for believing in our immortality.

I. The instinctive and universal feeling. The ruby-throated humming-bird comes from four thousand miles away—from the other side of the Amazon—from Southern Central Brazil. You are familiar with Bryant's poem of the water-fowl. It is noble music:

"Whither, 'midst falling dew,

While glow the heavens with the last steps of day,

Far, through their rosy depths, dost thou pursue

Thy solitary way?

There is a Power whose care

Teaches thy way along that pathless coast,
The desert and illimitable air—

Lone wandering, but not lost."

In either case the greater bird or the tiny bird trusts its instinct and finds that God has not cheated it; has provided for it a summer home. Is it to be supposed that God, who does not cheat the instinct of migration in the bird, will cheat the instinctive feeling of immortality he has planted in humanity?

II. Our incompleteness. The longest and even the most successful life in this world is yet an unfinished one. How death blights and stops! Is it supposable that the life which at best but begins here shall forever remain a fragment?

III. The persistence of the self. Through what surprising changes, bodily, mental, spiritual, have you not passed since your first self consciousness, yet you are perfectly sure that you are the same self passing through them all. Is it supposable that the change of death will utterly destroy the self which has already persisted through so many and such great changes?

IV. But the certainty of immortality is this: "Now is Christ risen from the dead." Beholding him emerging on the thither side of death, we no longer hope, guess, surmise; we know there is immortality. What is the immortality of which the Resurrection of Christ is at once proof and vision? (a) It will be an immortality of identity. He was the same Jesus who came forth from that death victory. In that future life we shall still be ourselves. (b) It will be an immortality of splendid difference. Study that post-resurrection life of Jesus. How enlarged, enobled, disimprisoned, lifted to glorious realm it was!—Rev. Wayland Hoyt, D. D.

An Easter Gift that Multiplies 100 Times

A package of flower seeds will prove the most valuable Easter gift you can make your scholars.

You cannot measure the pleasure and joy that will be produced by a little package of flower seed.

In addition to the pleasure, you give the children something to do, and if they bring a bouquet of the flowers to the Sunday School, thereafter it is "their" Sunday School.

Even at 5c a package it is a good investment, but my interest in The Flower Mission enables me to make you a much better offer.

We will furnish flower seeds free to any Pastor sending us five 60c yearly subscriptions to The World Evangel.

There are five officers and teachers in your school that would be mightily helped, to the advantage of the school, if they read *The Evangel*. It makes no difference how many lesson papers they are taking now.

These officers are: The Pastor, the Superintendent, the Primary teacher, one Junior teacher and one Intermediate teacher. We could give you reasons for this if we had the space.

In order to introduce *The Evangel* into these departments we will on receipt of \$3 for these five subscriptions, send you 100 packages of flower seeds, free, and we will furnish additional hundreds at \$2 per 100.

The regular price for single subscriptions to *The Evangel* is \$1, but any pastor sending \$1 for six months subscriptions for his superintendent and himself, will receive 50 packages of flower seeds, and additional 100 packages may be secured at \$2 per 100.

As to the value of and practicability of this work of distributing flower seeds we attach letters from two men who have tried it. We could furnish dozens of them.

S. P. Watkins, attorney, Ashton, S. Dak., wrote as follows: "One class planted seeds in the church yard and cared for the plants so carefully that the grounds were beautiful where rubbish existed before. The children are greatly interested in the work, and I hope that you will continue to distribute the seeds."

Our Flower Sunday was a great success. We had a fine collection, and our people felt well repaid. One man came home 200 miles to attend Flower Sunday, and said he felt well paid for coming that distance. We distributed the flowers among the sick, aged, and took two large baskets full to the Clark Hospital, where they were gratefully received. Next year, if God wills, I mean to make it a greater success. I think the Flower Mission a good movement. Yours for sweeter homes,

M. E. BACHMAN, Elkhardt, Ind.

E. M. Barton, 701-8 Caxton Bldg., Cleveland, O.

ONE THOUSAND DECIDE FOR CHRIST.

It was a wave of the true "old time religion" that swept over Coffeyville, Kansas, in January, during the Biederwolf revival in that city. Over one thousand adults professed conversion in the course of the three weeks' meeting. On the last Sunday evening of the campaign nearly one hundred and fifty men and women marched down the aisles to give themselves to Christ at the altar. It was something Coffeyville had never witnessed before, and the whole city was profoundly stirred.

The stirring scenes that were enacted in the large tabernacle from night to night defy description. The building was a typical Biederwolf tabernacle, an immense temporary structure seating over three thousand people, with comfortable plank seats and straw-covered earthen floor. The chorus platform was occupied nightly with a choir of 250 voices, aided by a large orchestra, and night after night hundreds of people were turned away from the entrances to the building. The spirit of the meetings was intense, and invariably at the close of the evening's sermon large numbers would surge forward to the altar, while the Christian people passed about speaking with their friends and urging them to be reconciled to God. Never before had Coffeyville seen so many men converted. Men of all classes and employments gathered at the altar—railroad men, glass blowers, mail-carriers, teamsters, students, carpenters, oil and gas operators, office people and business men, many of whom were prominent in city and county affairs.

The revival was marked by many interesting features. Early in the meetings the city was electrified by the children's parade, in which more than a thousand children marched the streets with music and waving flags. The midnight parade of the Christian people filled the streets with spectators and listeners. One evening at six o'clock was held what was called the "tabernacle barbecue," when over five hundred laboring and business men were served with a free supper in the tabernacle. On Mother's day all over the city white carnations were worn in honor or in memory of mother, and special services were held. On Farmers' day, hundreds of people from out of town drove in for the all-day services and for the picnic dinner at noon in the tabernacle, when coffee was served free. There was railroad men's night, young people's night, business men's night, old soldiers' night, and on different occasions the various lodges of the city marched to the tabernacle in uniform and occupied special seats.

Unusual

TWO KINDS OF CHRISTMAS CHEER.

Henry (seated in the sitting room at the old homestead Christmas morning)—"Well, his is what I call genuine Christmas cheer, Uncle Eben."

Uncle Eben—"Ain't it, though! The boys got it into the house last night 'thout my knowin' it, too."

Henry—"Got what into the house?"

Uncle Eben—"That cheer you're settin' in."

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

CHURCH BUSINESS MANAGER.

Many churches handle during the year thousands of dollars. In some of these organizations the minister has much to do, in most cases too much to do, with these money affairs.

There are records to keep, and much detail all of which should be done by some one other than the preacher.

In some churches the pastor is aided by an assistant, a pastor's helper, or a secretary provided by the church. This gives the minister an opportunity to exercise his gifts as a preacher, time to visit his people, and an opportunity to develop the whole field without the worry and fret of the financial burden.

In answer to an inquiry sent to Epworth Memorial Church, Cleveland, the following reply was received, and is of sufficient general interest to reproduce here:

Twelve years ago the official board of Epworth Memorial Church established a church office, open every day during regular office hours and in charge of an experienced office secretary who was familiar with simple book-keeping, short hand and typewriting. The people were then trained to do the business of the church, regular finances, benevolences, church publications and executive details, through the office.

This action was taken originally from a recognition of the fact that a large church is a considerable business, and that its pastor is too high salaried a man to give his time to these details. Moreover he is seldom trained to business, although thoroughly fitted to direct the activities of the church.

The office has worked so well that no one would think for a moment of its abandonment, until this fall, following out the conviction which led to the church office, the Official Board decided upon an Executive Secretary to work next the pastor, and to assume charge under his general direction of the business end of the church.

His duties are to direct the office; to assume charge of the finances of the church, including the collection of the benevolences; to take over the advertising, subscriptions and publishing of the Epworth Outlook; to act as secretary of the Standard Committee of the Official Board; to direct the office side of the charity of the church with all accounts and employment; and association with the pastor to the limit of his time in directing the societies of the church. He will also supervise the card system and receive reports from parish workers.

The executive Secretary will have under him a trained office woman who will in turn relieve him by taking all dictation, bookkeeping, telephones, meeting visitors, etc.

It is the judgment of the pastor and board that this kind of help is more valuable for these purposes than that of an Assistant Pastor. The latter looks forward to a church of his own, needs to have practice in preach-

ing, and is not usually trained in business. A pastor does not need help in his preaching so much as in the business side of the church.

In a large church the pastor should have clergy assistance in addition to an Executive Secretary, and this Epworth plans to secure in the form of a Church Fellowship in connection with one of the Seminaries, by which the church will secure the services of a graduate of the Seminary for a year at a time, and the young minister the invaluable training of a year in a city church before he takes charge of a congregation of his own.

REMINING CHURCH MEMBERS OF THE VALUE OF THE CHURCH.

In spite of the fact that church people know that the church is of real value to themselves, they frequently forget it. It is a good educational reminder to present the matter to their attention occasionally through the church calendar, or by printed matter sent directly to their homes.

Rev. Charles M. Sheldon, D. D., of Topeka, has recently printed the following in his Central Church Notes. The idea is a good one, and should be imitated all over the country:

A church member receives from the church:

1. Regular spiritual instruction and inspiration.
2. A systematic and definite Bible-study through the Sunday School.
3. An opportunity every week for prayer and conference with other Christians.
4. The comfort and friendship of fellow disciples.
5. Opportunities for Christian service in a great variety of the best causes known to the world.

A church member ought therefore to give to the church in return:

1. A loyal and uncritical affection.
2. A systematic and generous offering of the Lord's money to meet all necessary expenses.
3. A regular and joyful attendance on its prayer service and its Bible-study.
4. The best service of heart and mind in some of the work the church is doing.

A MILE OF DIMES.

The "mile of pennies" scheme is petty business. It makes a big dust and no gallup. The penny is the only fellow who goes to church too much; he ought to stay at home till he grows bigger. It takes 84,480 pennies to make the mile; and it costs more in shoe leather, to collect so much copper, than it really puts into the purse.

But a mile of dimes is a different proposition. That would make \$8,500. A Congregational church in California is heroically endeavoring to purchase a meeting house by collecting a mile of dimes!

It has been homeless, worshiping in an old storeroom, but it now has a good opportunity to buy a neat Episcopal chapel at half

price. There is no other religious service in the village, and the little dime "gleaners" deserve to succeed before the time limit.—G.W.F.

CALLS BY SYSTEM.

Many plans for pastoral calling have been suggested, but the following is one of the best of which we have heard. It is just being inaugurated in one of the leading churches of Toledo.

In a pamphlet which has been printed for the people a list of the districts into which the parish has been divided is given. Each district being sub-divided into neighborhoods, the whole being illustrated by a map. The weekly calendar states in what neighborhoods and streets the pastor will make his calls during the week. The announcement in the calendar contains the following paragraph which will be suggestive to all church workers:

"What is a pastoral call worth? As much as you and the pastor can co-operate to make it. That means thoughtful preparation on the part of both. Are there problems of your Christian life, trials of your home and work, joys of your heart, which you would like to talk over? Speak of them freely, promptly, frankly. *Do not make your pastor an inquisitor, obliged to worm things out of you.* Make him your confidant—you can trust him.

If it is convenient in your home, and you would like to have him do so, ask your pastor to read and pray with you before he goes. Let us think and talk about things worth while when we are together.

HOW TO WORK A MEN'S CLUB.

Men's Clubs or Brotherhoods often die for lack of purpose or incentive. Rev. Bernard G. Mattson, of Mansfield, Ohio, has a successful brotherhood.

He suggests the following outline for a working organization:

- I. Administrative Organization.
 1. Officers. President, Vice-president, Secretary and Treasurer.
 2. Executive Committee. The officers and one additional member elected annually.
 3. Entertainment sections. Club divided into six divisions, each responsible for the program of one of the six meetings, November to April.
 4. Membership Committee.
- II. Working Organization.

Membership divided into six groups as follows:

 1. Department of church finances to work under the direction of the church trustees in successfully meeting the budget of the church's expenses.
 2. The Department of Missionary work to aid the Benevolence committee of the church in raising the Benevolence budget of the church, and in promoting missionary interest among the men.
 3. Bible Study department, pushing the Men's Bible Class in the Sunday School.

4. Department of religious and personal work, hand to hand work with men in the direction of an open stand for the Christian life.
5. Department of church attendance, providing ushers for all services, attending to advertising, invitations, programs, etc.
6. Social and civic department, to promote social fellowship and service on broad lines of human brotherhood and to give practical effectiveness to the influence of the club in meeting the civic problems that relate to the community's moral welfare.

SERMON ADVANCE NOTES.

The pastor of the Second Reformed Church of Harrisburg, Pa., preached three sermons on successive Sunday mornings dealing with the three great periods of life. He presented them in the following way in a circular sent out to his congregation before the series began:

1. TREASURES OF CHILDHOOD.

"Take the child away and nurse it for me and I will give thee thy wages." Exod. 2:9.

Do you really think that we are free to choose good or evil? Are we responsible for what our children are? What is all this that we hear about heredity and environment? Are we responsible for the rising generation? Answer these questions in the fear of God, dear parents, and your children will rise here and hereafter to call you blessed.

2. THE DANGERS OF MIDDLE LIFE.

"Remember this, and show yourselves men." Isa. 46:8.

One of the saddest sights of middle life is to see a disappointed and discouraged man. We meet such every day. They find no joy in anything. The world seems out of joint. Paul gives us a remedy: "Be strong; be sober; stand fast in the faith."

3. THE EVENING OF LIFE.

"So teach us to number our days that we may apply our hearts unto wisdom." Ps. 90:12.

As for men,

They grow not old on earth—

They have not time;

They but begin to live.

They do not even come to ripeness here,

But only yonder in the Great Unseen.

It takes a million years to make a man.

Age only applies to the things about us that are non-essential. Your jewel-case grows faded and old, but the jewel changes not with the passing years. Thus the casket of flesh fails, but on life itself time lays no taint.

Such advance notices outlining the contents of coming sermons must help to prepare the congregation for receiving them thoughtfully and sympathetically.

INTERESTING CHILDREN WITH THE STEREOPTICON

REV. ORRIN G. COOKS.

I find that the stereopticon used with religious pictures is a great thing to appeal to the children. Perhaps the evening service will jump a third if the stereopticon is used and used wisely.

I do not think there is any fear of degrading the service if the stereopticon is used. I find that it is a wise thing on the lower East Side where the tenements are so numerous to do something to hold the children during the week in as many ways as possible.

Our church has gradually developed an institutional church. It is necessary to have the children for instruction pending entrance into the church for longer than four or five weeks. This last winter we have had a class of children going for six months on Friday evenings.

A SERVICE OF SONG AND STORY.

In the Primitive Methodist Church of Fall River, Mass., there was recently held a "service of song and story" in place of the regular preaching service on Sunday evening.

They arranged that most interesting, instructive and pathetic story of Florence Crosby Parsons, "The Coming of the Fleet," interspersing appropriate hymns at different points of the story. The selections were made from the two hymn-books in use in the congregation, so that all could sing. The choir sang two selections, so as to add variety. The service was unique. The alternation of story and song kept up the interest to the end, and reached its climax in that grand hymn, "In the Cross of Christ I Glory."

The people were enthusiastic in their commendations of the service, and requested "more of the same kind." The pastor was convinced that an occasional service of this character Sunday evenings will prove most helpful, especially to the young people, and, with care in the selection of the hymns, and story, may be made to drive home important truths as effectively as the sermon.—"Annotations upon Popular Hymns," published by F. M. Barton, Cleveland, O., \$2.00 will furnish the material.

A CHURCH PRAYER MEETING.

Topic: Memories.

Scripture: Luke 22: 19.

Plan for the meeting: Let the leader refer to some departed great men whose lives have been an inspiration; for example, Lincoln. Then call on those present to mention one thing in the life of Christ that they find help in remembering. Turn then to memories in our own lives, and call for experiences from which we have learned wisdom.

A FIELD FOR THE CHURCH, SAVE THE HOME, SAVE THE BOY.

"I am, therefore, convinced that this moral question among children is by far the most important problem that concerns the preservation of the American home; and beside it the mere matter of the boy or girl who steals, or runs away is of small moment," says Judge

Ben B. Lindsey in the November *Housekeeper*. "If the nation decays—as it must if the American home is undermined—it is because mothers and fathers have proven false; it is because mothers and fathers have become traitors to childhood. Schools, churches, children's courts can do much, but they cannot supply the deficiency of hopeless homes, for there, in the heart of the American home, is the little child, and there also is the state—for the child is the state, and the state is the child.

"Preserve the child and you preserve the state; take care of the child, and the state will take care of itself."

A MONEY GROWING PLAN.

In some Sunday Schools the children who agree to the conditions are given nickels to invest in some good business venture for church funds. Boys may raise lettuce and other garden stuff. Girls may invest in sewing material. Whatever is produced from these endeavors is sold and the money re-invested until time for final settlement, which is sometimes Easter or Children's Day.

In Chicago a friend who is much interested in Sunday School work gave to several hundred children purses each containing a nickel. The profit was 100 per cent. Later he made a similar present to every Sunday School pupil of his denomination in the country districts, and as a result received \$700. The children are easily interested, and when they once get into the spirit of the thing they work hard.

EXCHANGE OF RELIGIOUS MAGAZINES.

An old custom in some churches, a neglected privilege in others, is the good literature table. Racks are made for the vestibule of the church on which the members of the congregation place their religious magazines and newspapers when they have no more use for them. This enables an exchange of reading matter. People who cannot afford to subscribe for more than one paper may, by using the exchange table or rack, enjoy the privilege of many magazines. Wherever this plan has been tried it has worked well.

GOOD FOR THE CHURCH CALENDAR.

It is always wise to keep before the congregation the desirability of uniting with the church. One pastor of whom we have heard prints the following pledge in his weekly calendar:

"I desire to confess Christ by uniting with the church on Easter Sunday. Please send me an application for membership for one coming on (1) confession of faith; (2) by letter. (Underline (1) or (2) to show which way you will unite.)"

This paragraph, which could be used in any calendar, upon any Sunday, is an earnest expression of the desire of the church to receive new members, and must help to keep alive the revival spirit throughout the entire year.

POST CARD INVITATION.

Attractive invitations to church services are important. The following card is worthy of imitation:

"THEY."

"Why don't they fill the church, they ought to do it?"

You ask with deep annoyance, not undue.

"Why are they so selfish, not social a bit?"

Did you ever stop to think that "they" means you?

"How long will they give so little to missions?"

"Why don't they keep their vows faithful and true?"

"Why don't they improve general conditions?"

Will you ever stop to think that "they" means you?

"Why don't they build up the young people's meeting?"

"And wake the prayer meeting up a few?"

Thus you knock, knock, knock, while life is so fleeting!

Will you never stop to think that "they" means you?

If you've a little hammer, put it away;

The world's dying for help, plenty to do.

Faithfully do your part of the work each day;

There is nobody to do it but you—*you*.

—P. M. S.

FAMILY DAY

GOING TO HEAVEN BY
FAMILIES—LET US GO TO
CHURCH THAT WAY.

SUNDAY, MAY 31, 1908
10:30 a. m.

A Great Family Service

Husbands and Wives,
Fathers and Mothers and Children,
Brothers and Sisters,
Sons-in-law and Friends and
Neighbors,
Be sure to bring all the Babies.

NEW MEMBERS RECEIVED INTO THE
CHURCH.

—Infant and Adult Baptism.—

OBJECT LESSON TO CHILDREN
Subject: The Meekness

Bring All The Folk—Come

PRESBYTERIAN CHURCH, VINTON,
IOWA.

Post Card.

TOPICS FOR A SERIES OF SERMONS TO MEN.

REV. R. L. SELLE, FIRST M. E. CHURCH, GREAT
BEND, KANSAS.

Golden Rule Considerations.

Golden Rule Principles in Business.

..... T. M. Keegan.

Golden Rule Principles in Society

..... C. S. Truex

Golden Rule Principles in Politics

..... Dr. A. Kendall.

Man's Obligations to God..... T. M. Milligan.

Man's Obligation to his Neighbor

and the Church James Clayton.

Revival Services Begin.

An Interesting and Attractive Present-day Series of Sermons

At the present time the people of our churches are reading about the Emmanuel Movement. Many of them do not grasp its full meaning. The modern preacher has a great opportunity before him. He may now appeal practically to a very large class of people who are not especially interested in distinctively religious themes.

The best part of the present movement is the fact that a great deal of good may be accomplished. We herewith print a list of topics used by Rev. E. Lee Grant, of Chelsea, Michigan.

He used these topics for a series of Sunday evening lectures. Any preacher may do this kind of work if he will purchase a few books and get into the spirit of the movement.

Bishop Fallows' "Health and Happiness" is such a book as the average preacher appreciates. A reading of it will open a whole new world of thought and preaching possibilities.

Here are the topics as printed by Mr. Grant on a neat card which he distributed through the community:

RELIGION AND MEDICINE.

* * * * *

A Sunday Evening Series on one of the
Most Timely Topics of the Day.

* * * * *

I. The Emmanuel Movement.

The Influence of the Mind on the Body.

II. The Causes of Nervousness.

III. The Healing Power of Faith and
Prayer.

IV. The Healing Wonders of Christ.

Can they be duplicated today?

* * * * *

You are cordially invited. If you have no
church home here, share ours.

A GOOD CONVERT'S CARD.

FREMONT ST. METHODIST EPISCOPAL CHURCH.

I acknowledge Jesus as the Son of God
and accept him as my personal Saviour and
intend to follow him the rest of my life.

Name

Address

I desire to be enrolled as a probationer in
the church.

I give my consent to the above enrollment
and will do what lies in my power to help
carry out this decision.

Parents' Name

FINDING THINGS.

Every minister ought to have system in his
work. Most ministers do. There is always
room for improvement in these matters, and
we suggest one way that a preacher may for-
tify himself for the demands of every occa-
sion.

Bladgett's Economic File is a good one to
use if the preacher has not another that is
better. It is a small board box ten inches
long and four and one-half inches square
with a drop cover at one end. In the box are

a dozen or so manilla folders, ruled and printed ready for use. The top of each is blank. In these spaces may be written such words as "Easter," "Christmas," "Patriotism," etc. This file may then receive clippings of all sorts on these subjects, and always be ready for use at a moment's notice.

Each one of these inner filing devices has also an "Index Rerum" with two columns at the right for volume and page of any book bearing upon the subject named. These files cost only one dollar and are most excellent to use. They may be obtained of Charles E. Blodgett, 7724 Normal Avenue, Chicago. Such files are better than mere envelopes. One always has his material where he can find it, and that is a saving of money because it also saves time.

SHOCKING.

Friends, I believe with my soul, and I believe it so that I am willing to act it out, that we must go to the people. If they will not come to the church, we must carry the church to them; let us have our tents; let us hire our theaters; let us go to the race grounds and to the fair grounds, anything that is legitimate, in order to bring the life-saving gospel of Jesus Christ to dying men around us.

I did something in New York city just before I left on my vacation that shocked a great many people. I am really glad it did shock them, and I hope the shock will have its effect on them. I stood upon the steps of our church and preached of a Sunday evening at 7 o'clock, prior to our evening service, to the multitude that surged by.

I was astonished to see how many people would stop. People that were on their way to the elevated station, just around the corner, people that were going to make personal social calls of a Sunday evening, stopped and when I said, "Now I am going to pray, and I ask you men to take off your hats," there was not a man in that crowd who did not reverently remove his hat.

I reached hundreds of people every Sunday night that I could not get into the church, and I tell you, dear friends, when we are willing to give up some of what I call our conservation of methods, and do that thing, or some other thing that is the likely thing and is the right thing under our conditions, God will honor his word.

What we want is the soul to get the seed into. It will sprout when we get the seed and the soil in contact; there is no doubt about that. Our business is to get the seed into the soil.—*Rev. Dr. J. Balcom Shaw, at Northfield.*

CONSIDER THE LILIES. (379)

They have a lesson for us today. Christ is risen and pointing to the lilies he shows us a beautiful similitude of the great mystery. All the winter they have been dead and hidden in the cold earth, but the time has come for them to manifest their glory. "No sooner does the warm sun of the springtime shine on their graves than they rise into sudden life and beauty and every seed takes its own peculiar body. Even so is the resurrection of the dead."—Selected.

MISSIONARY TOPICS.

The following topics were printed in a small folder two and one-half by four inches in size, by Rev. E. B. Allen, pastor Washington St. Congregational Church, Toledo, O. The first page displays the following interesting title:

SOME THRILLING STORIES OF THE EXPANDING KINGDOM.

On the two inside pages are the two following sets of themes:

HEROIC HERALDS OF THE CROSS.

October 29.

I. David Livingstone—Africa.

January 21.

II. Horace Tracy Pitkin—China.

An Oberlin man, martyred at Paoting-fu, China. Mr. Chas. H. Fay and Mr. Hsiang Hai Kung, of China, who knew Mr. Pitkin and are now students at Oberlin, will be present and speak in costume. The morning sermon is by the pastor, on Mr. Pitkin's life.

March 25.

III. Joseph Hardy Neesima—Japan.

May 13.

IV. Cyrus Hamlin—Turkey.

THE CHRISTIAN CONQUEST OF AMERICA.

December 17.

I. The Pilgrim Fathers and Mothers.

February 25.

II. Pioneers and Problems in the Northwest Territory.

April 29.

III. The Principles of Liberty and Righteousness in the Louisiana Territory.

June.

IV. Crossing the Continent; a story of Christian Daring in the Winning of the West.

BOOK LIST.

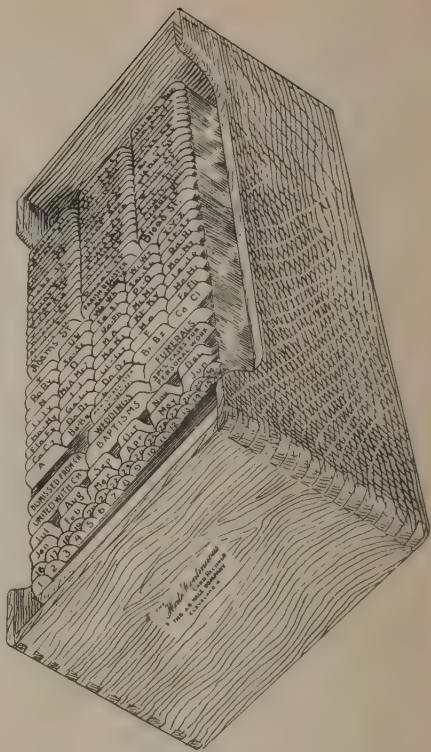
"The American Journal of Theology, Vol. XIII, No. 1," edited by the Divinity Faculty of the University of Chicago with the co-operation of other American scholars. January, 1909. Issued quarterly. The University of Chicago Press, pp. 168, single subscription \$3 per year, \$1 per copy.

There are five special articles by prominent writers. Among them the following: "Was Jesus or Paul the Founder of Christianity?" by Professor McGiffert, of Union Theological Seminary; "The Positive Method for an Evangelical Theology," by Professor Shaler Mathews of the University of Chicago; another is "The Psychological Nature of Religion," by Professor Leuba, of Bryn Mawr College.

There are thirteen interesting articles under the general heading, "Recent Theological Literature." In addition there are nearly one hundred book reviews. This quarterly keeps the American clergyman thoroughly in touch with the current religious and theological thought. Whether or not he accepts the conclusions of the writers, the modern preacher should know what is being thought and taught in the thinking world, and this magazine is of inestimable assistance.

This set, we are confident, will fill a long-felt need on the part of many pastors. In the front is a set of daily guide-cards numbered 1 to 31, for use in keeping track of daily appointments, matters needing attention on certain dates, and coming events in general. Back of this is a set of monthly guide cards for the same purpose. Every pastor has many dates to look after; weddings, coming events in the church, concerts, special business sessions, and a multitude of similar events and special appointments. With this device these dates cannot be overlooked or forgotten, or conflicting appointments made.

Next comes a 40 sub-division alphabetic index; this is for use as an index to the membership of the church. In this division is kept, in proper alphabetical order, on special cards for the purpose (see Form C) a complete roll of the church, together with a record of such data as the pastor should know in connection with each member. In this same index is also kept a record of those who are in regular attendance upon the church, but are not actual members. A special card (Form A) varying slightly in arrangement from Form C, and of a different color, is supplied for this purpose. For those who desire it we also furnish a still slightly different form



(D) in an additional color, for use in indexing, regardless of church affiliation, all residents of the district.

This last record is sufficiently kept, however, for ordinary purposes, in the street index which follows the alphabetic index. The street index consists of a set of blank guide cards upon which are to be recorded in alphabetical order the various streets of the parish. Under this classification by streets is kept a record of families (see Form F) and of the calls made upon them, the families filed under each street being arranged numerically according to house numbers. In this index may be kept a record of the members and attendants of the church, and of those outside whom the pastor has a special interest in, or if desired, especially in the smaller towns, every resident of the entire district may be recorded. The Hale Pastors' Card Record may be ordered through the F. M. Barton Co., Caxton Bld., Cleveland, Ohio.

On Sunday, February 7, more than three hundred persons united with the Calvary Methodist Episcopal Church, New York City, as the result of the special services held during the month of January. This is the fifth consecutive year in which the month of January has been devoted to special evangelistic services. In this time one thousand and sixty-one have been received on probation. The church now numbers over three thousand.—*Epworth Outlook.*

The image shows two overlapping forms, likely from a military or aviation communication manual. The top form is titled "FORM C - COMMUNICATIONS" and the bottom form is titled "FORM A - FREQUENCY COMMUNICATIONS". Both forms contain various fields for communication details, including call signs, frequencies, and communication types. The forms are tilted and partially obscured by each other.

FORM C - COMMUNICATIONS

Communication Details

Call Sign: _____

Frequency: _____

Mode: _____

Priority: _____

Time: _____

Location: _____

Remarks: _____

FORM A - FREQUENCY COMMUNICATIONS

Frequency Details

Frequency: _____

Mode: _____

Priority: _____

Time: _____

Location: _____

Remarks: _____

THE HOMILETIC YEAR—APRIL

G. B. F. HALLOCK, D. D.

Best of Recent Sermons

By Rev. Theodore L. Cuyler, D. D., Rev. William C. Doane, D. D., LL. D., Rev. J. E. Wray,
Rev. Bernard J. Snell, M. A., Rev. Howard Agnew Johnston, D. D.,
William E. Martin, D. D., Cyrus J. Kephart

The Effectual Prayer

REV. THEODORE L. CUYLER, D. D.

Does every prayer have power with God? By no means; for we are told that we shall receive nothing if we ask amiss. But there is an "effectual prayer that availeth much." In the Revised Version the passage is rendered, "The supplication of a righteous man availeth much in its working." True prayer is an infinitely deeper and stronger thing than the mere repetition of devout words; it is a believing soul's direct converse with God. Phillips Brooks condensed it into five words, "A true wish sent Godward." By it adoration, thanksgiving, confession of sin, and petition for mercies and favors ascend to the throne, and by means of it precious blessings are brought down from heaven. The pull of our prayers may not move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and with fuller harmony with His holy will.

(1) This is the first characteristic of successful prayer, "Delight thyself in the Lord, and He shall give thee the desires of thy heart." Too many prayers are born of selfishness and are too much like dictation or command. The indispensable quality of all right asking is a right spirit toward our heavenly Father. When a soul feels such an entire submissiveness toward God that it delights in seeing Him reign, and His glory advanced, it may confidently pour out its desire; for then the desires of God and the desires of that humble and submissive soul will agree. God loves to give to them who love to let Him have His way. They find their happiness in the chime of their own desires with the will of God.

Two of Christ's disciples, James and John, came to Him and made the astonishing request that He would place one of them on His right hand and the other on His left hand when He set up His royal government at Jerusalem! As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. Afterward, when their hearts had been baptized by the Holy Spirit, and they had become so consecrated to Christ that they were in complete chime with Him, they were not afraid to pour out their deepest desires. James was the man to tell us that "the effectual prayer of a righteous man availeth much," and John declared that "whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." As soon as those two Christians found their supreme joy in serving Christ, they received the desires of their hearts. If a minister prays for a revival

in order that he may glorify himself by counting converts, the Lord does not commonly give him many converts to count.

(2) The second trait of effectual prayer is that it aims at a mark and knows what it is after. When we enter a store or shop, we ask the salesman to hand us the particular article we want. There is an immense amount of pointless praying done in our devotional meetings; it begins with nothing, and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord, save me!" cries sinking Peter. "Come down ere my child die!" exclaims the heart-stricken nobleman. Those men knew what they wanted. Old Rowland Hill used to say, "I like short ejaculatory prayer; it reaches heaven before the devil can get a shot at it."

(3) In the next place, the prayer that has influence with God must be prepaid prayer; if we expect a letter to reach its destination, we put a stamp on it, otherwise it goes to the Dead Letter Office. There is what may be called a Dead Prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with these conditions, or we cannot expect the blessings coupled with the promises. We must be sure that we are doing our part if we expect God to do His part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray at a missionary convention, he first fumbled in his pocket, and when he had tossed a bank note into the plate, he said, "I cannot pray until I have given something." He prepaid his own prayer.

When I hear requests for prayer for the conversion of a son or a daughter, I say to myself—how much is that parent doing to win that child to Christ? The godly wife who makes her daily life attractive to a husband has a right to ask God for the conversion of that husband. She is co-operating with the Holy Spirit and prepaying her husband's request. God never defaults; but He requires that we prove our faith by our works; and that we never ask for a blessing that we are not willing to labor for, and to make any sacrifice to secure that longed-for blessing.

(4) Another essential of prevailing prayer is that it be the prayer of faith, and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we have to do is not with any reluctance on God's part, but with the obstacles which sin and unbelief put in our pathway. What Providence orders we must

submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or benevolent undertaking if with the Divine help you can roll the blocks out of your path. The faith that works while it prays commonly conquers—for such faith creates such a condition of things that our heavenly Father can wisely hear us and help us.

The firmament of Bible history blazes with answers to effectual prayer, from the days when Elijah unlocked the heavens on to the days when petitions in the house of John Mark unlocked the dungeon and brought the liberated Peter into their presence! The early Church was born in a prayer meeting held in that "upper room" at Jerusalem. During my own pastoral experience, the most powerful revivals in my church showed the first indications of the Holy Spirit's presence when we were "gathered with one accord" in our devotional meeting. The prayer room is the place to hang the church thermometer. That thermometer "below zero" indicates both the cause and the effect of a terrible spiritual declension. When a pastor and even a few dead-earnest members of his church begin to feel a tremendous responsibility for souls and an insatiable hunger for a descent of the Spirit, then there will be effectual praying, and the church will be under the baptism of fire from on high.—Brooklyn, N. Y.

The Marvel of the Resurrection

RT. REV. WILLIAM C. DOANE, D. D., LL. D.,
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"Opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Acts 17:3.

In studying this great chapter, which, because it recounts the story of St. Paul's visit to Athens and of his sermon in the Areopagus, is familiar to most readers of the New Testament, I want to draw your minds away for a moment from the thickly sown seeds of teaching in the latter verses of the chapter to the characteristic description of St. Paul's method of dealing with the great subject of the resurrection.

There are three descriptive words used here, which can hardly be the choice of chance but which really I think furnish a valuable key to our own study and teaching today. They have, I think, perhaps, also some relation to the three different forms in which in this same chapter the resurrection is described—"from the dead," "of the dead," and then simply "resurrection," Jesus and the resurrection."

The three methods of teaching which St. Paul adopts here are, opening, alleging, and reasoning.

I. What St. Paul opened was that wonderful collection of books, familiar to him, as he had been trained in them from his boyhood at Gamaliel's feet, and yet really never opened to him until the Light above the brightness of the noonday sun blinded his natural eyes and opened the eyes of his mind and his con-

science, so that when the voice and the vision came to him, the words leaped into a new meaning.

I want just to say a word here about our own use of the Holy Scriptures, because I believe it is true that the first thing needed to understand them is to get the opening of opened eyes, and their illumination by the heavenly light of spiritual truth, after which there is sure to come the answering illumination from the words themselves. It is impossible not to recognize the absolute similarity between St. Paul's dealing with the people in Thessalonica and our Lord's dealing with the two disciples on the road to Emmaus—"Moses and the prophets," and "the law and the prophets"—and opened, both by our Lord and by St. Paul, at the place wherein lay the line of utmost resistance and difficulty, "Ought not Christ to have suffered these things, and to enter into his glory?" so our Lord; and St. Paul, "Christ must needs have suffered, and risen again from the dead."

This means the identification of Jesus Christ as the Messiah of his fulfilment of the Old Testament Scriptures, "the woman's seed," "the greater than Moses," "the true Joshua," "the greater than Solomon," "the explanation of Jonah," "the reality of the brazen serpent," who carried out into most minute detail the words of the passion Psalms and of the prophecies of Isaiah, so that, putting them side by side, it is hard to say which is history and which is prophecy. Such study as this, such teaching as this, opening the Scriptures to opened eyes, is the foundation of unquestioning belief.

II. The next stage of the apostolic teaching is alleging; that is to say, placing before the hearers the facts and the evidence of the facts, that this Jesus whom he preached is the Christ who had suffered and risen again from the dead. Remember that of this resurrection St. Paul is the clearest, the most constant, and the most clinching witness. He took the story of those who had continued with Christ from Galilee to Jerusalem, and carried it out to its completion, with what he himself had heard and seen. They witnessed to the intense reality and identity, even to the most physical fact of his eating and drinking with them after he rose from the dead. St. Paul sums this all up in his masterly opening of the great chapter of the epistle to the Corinthians, "He was seen, * * * seen * * * last of all he was seen by me also." So the circle of evidence is rounded out until the two ends meet; so the great arch of evidence is completed with the key-stone of St. Paul's testimony.

And now the thing to be noted is (and I think it would avoid much confusion in thought and talk today if it were noted) that what St. Paul did allege, as, for instance, in the sermon at Antioch in Pisidia, was the marked and distinctive feature of Christ's resurrection from the dead. Taking the second and the sixteenth Psalms, he opens them and shows that the one miraculous element in the resurrection of our Lord was the fact that he saw no corruption. The gen-

eral law of resurrection which St. Paul reasons later on from nature is the coming of life out of death by the familiar process which the age-long lesson of the whole world has taught in every springtime sowing and every autumn harvest. "That which thou sowest," thou man, "is not quickened except it die," but this one Seed which God sowed was quickened not without dying, but without decay.

Please discriminate about this. The marvel of Christ's resurrection lies just here, that he, rising again the third day, brought back the same identical personality, the human form of the Son of Mary, tested by every evidence of similarity and reality; brought it back with the indescribable difference, which is spoken of as "the spiritual body," without having been subjected to corruption and decay.

Turn your thoughts away from the doubts and denials of our Lord's resurrection, from the questioning which we cannot solve of what the spiritual body is, from the childish difficulties about the reality of Christ's resurrection, and face this truth, the one real difficulty in it, the essentially unnatural feature of his resurrection. What God suspended was not the law of death, but the law of decay; for the law of death is that it is the way to life when decay shall have let loose the bonds that hold life back and in. So far as the resurrection of Jesus Christ from the dead is concerned the teaching is that his flesh, the same hands and feet and side and voice, came back, not having seen corruption, only with the new power of life which we cannot define or describe, but which lifted him free from every fleshly limitation. That is Christ's resurrection from the dead.

III. But, when St. Paul reasons about the resurrection of the dead, it is along a perfectly different line.

I cannot too strongly condemn the theory that some people seem to be laboring under, that the framers of the Apostles' Creed meant to say, in the words, "The resurrection of the body," that by some process of divine power every grain of dust into which every buried body shall have been dissolved will have been kept and guarded and built up again into its old form. It is a most unfounded theory. Individuals may perhaps have thought it; but the teaching of the Holy Scriptures, the teaching of the witnesses, which the creeds state in fewest words, was never this, never meant it, never taught it. I do not mean to say that it would not be absolutely possible for God to do this if he would; but it would be such a waste of his power just to have established a sort of mummy-making machinery for the sake of saving something which could be put together again; and more than that, it would be so insufficient and unsatisfactory a thing to feel that we had to take just the bodies that we have here, with all their imperfect capacities of pleasure and all their intense possibilities of pain, and live in them over again in the life beyond the grave.

The faith in the resurrection of the body

which the creed states is that which is taught in the glorious rhapsody of St. Paul's teaching to the Corinthians, "That which thou sowest" is a "bare grain," "not that body which shall be," "God giveth it a body as it hath pleased him," unto every seed a body of its own, changed, incorruptible, this corruptible putting on incorruption, this mortal putting on immortality, the body of humiliation changed into the body of glory, the flesh delivered out of bondage "into the glorious liberty of the children of God," and yet with individuality, personality, identity retained.

There would be no comfort to any human heart in this article of the Creed, in the promise of the resurrection of the dead, if it did not contain the assurance of the restoration and the mutual recognition in the other life of those who have been taken from us here. And surely when we realize, each one of us, how absolutely hindered the better part of us is by the burden of the flesh; how poet cannot utter, nor painter express, nor sculptor bring out, the thought and imagination which inspired him; how even in natural relations intense love can find no way of making known the intensity of its love, surely one thanks God for the lesson which we see as the hard, yellow kernel of the corn leaps and lives in the waving beauty of the stalk of corn; so the reality, the individuality, of every human life is to be developed into the fulness of its possibility in the life to come.

There are three other hints of reasoning to which I can only allude.

1. First, the dignity of the human body, even in its imperfection; how it ought to be kept sacred and pure and clean, as men carefully keep inviolate choice seeds for the spring planting. It is a word to people, especially to young people; thank God, also to some older people, to whom God has given the great grace of purity and the great gift of keeping themselves pure; of how the body should be revered and kept clean from carnal sin.

2. And then, secondly, the lesson of the carefulness with which from day to day and hour to hour we ought to be forming the inner man into character, that is to say, which shall shape for itself into the complete powers of realized possibilities everything that is best in us, so that it may be "clothed upon" with that which shall give expression to itself.

3. And again, lastly, that which cannot be postponed, but is the duty and the demand of every hour of every life; namely, the immediate application of this thought to ourselves, dying daily unto sin that we may be raised into the new life of righteousness.—*Christian Endeavor World*.

Planetary Passion for Christianity

REV. J. E. WRAY, HOUSTON, TEXAS.

"God so loved the world." John 3: 16.

"God so loved the world," but man has loved only certain parts of the world, little spots of ground here and there. A big prince minister down in Egypt, who had more than one secret sorrow, when the tears would "rise

in the heart and gather to the eyes," used "to make haste and seek where to weep, and then wash his face and go out and refrain himself." But when he lay dying the old heart-hunger for home burst forth, and he who might have had a Pharaoh's mausoleum, begged his brethren to take his bones back to far-off Canaan. Carlyle once wrote Emerson from the fog and clamor of London, "I swear I will be buried at least in free, breezy Scotland." And when he passed away, though the doors of Westminster were flung wide, Carlyle was laid among his peasant fathers in the humble churchyard of Ecclefechan.

The Philistines made a red-headed poet take to the tall timber, and in his exile he dreamed of his father's house and the "old oaken bucket, the iron-bound bucket, the moss-covered bucket that hung in the well." He recalled his pet sheep about the trough at noon-tide, the beauty of the Syrian maidens who loitered there in the twilight, his dear ones refreshing themselves under starry skies, and David unconsciously yearned aloud for that precious elixir—Ponce de Leon's fountain of youth could not compare with "the water of the well of Bethlehem which is by the gate."

A certain man might have "cornered" on his little vineyard and got many times the worth of it, but there his mother had taught him his baby prayer, from yonder rose-hung window the souls of his sainted dead had taken their flight for a brighter dawn, from one of those lowly rooms he had heard his first child's cry, and here he could drink sweeter nectar out of fairer cups than all the purple wine ever pressed from tremulous clusters on the hills of Samaria. "And Naboth said to Ahab, the Lord forbid that I should give the inheritance of my fathers unto thee." And he kept his vineyard even at the cost of his life.

Some men, however, have loved bigger spots of ground than old graveyards, old wells, and old homesteads; they have taken whole cities into their hearts. How Dante and Savonarola loved "ungrateful Florence," how Juvenal loved the "City of the Seven Hills," even after "foul Orontes forced its fatal way" into the Tiber; how Demosthenes loved the "City of Violet Crown," though her pampered, ease-loving people could not be stirred by appeals to the glories of Marathon and Salamis to do more than pass patriotic resolutions; and the nameless singer of the captivity, on his face under the willows of the Tigris and Euphrates, loved and longed for "Jerusalem the golden."

John C. Calhoun would any day have laid down his life for South Carolina. Webster, who said he loved the Union more than he loved Massachusetts, gave voice to our national consciousness in his star-spangled "Liberty and union, now and forever," which became the battlecry of armed hosts nearly half a century later. Yet Webster's Union was a mighty small affair. True, "there were no Alleghanies in his politics," but a Mississippi flowed there, for Webster considered a Union of States stretching from the Atlantic to the

Pacific to be impracticable because of the remoteness of the parts.

See John Knox in what seemed would be his Gethsemane, pouring out his heart to God: "Give me Scotland (not England) or I die." Martin Luther, big as he was, had no interest whatever in foreign missions. When some one asked him about Christians praying for Turks, he replied with careless humor that it would not do either party any harm.

Shakespeare is called "the poet of the human race," yet where will you find more John Bull bigotry, outside of Kipling, than in Shakespeare's dramas? And Kipling, whose chief note is pride of Empire, has the justification of "Five Nations" and "Seven Seas" to sing about, whereas Shakespeare had only a few small islands and colonies.

Bishop Candler made a great plea for Cuban missions several years ago, in which he said, "Certainly, the Christians of the United States should not desire less than the Western Hemisphere for Christ. The Monroe Doctrine is as wide as that. It proposes that the republican influence of the United States shall be at least hemispheric in extent. We Christians ought to extend the force of the kingdom of God as far at least as diplomats demand the force of this young Republic to be felt. Shall we not say half a planet for Christ?"

To the Jews had been committed the oracles of God; they were a chosen nation, a peculiar people. The covenants, the promises and the knowledge of the one true God was theirs; until at last, almost inevitably, there rose in the Jewish mind a certain contempt, continually deepening, for all the other nations of mankind.

And the apostles, even after Pentecost, failed to grasp the meaning of the great commission, and the majority of them hung around Jerusalem to the end of their days. Peter forfeited the leadership of the ages when he failed to see the world-sweep of that vision before going to the house of Cornelius. Even Paul the Roman citizen, Paul the great heart, did not welcome his call to the Gentile world. He pleaded his special fitness to persuade his own people. One of the most impressive features of Paul's ministry is the way he lovingly yearned for the Jew's salvation until the last. It was for their sakes (never for the Gentiles' sake) that he could wish himself accursed from Christ.

The truth is there has been but One who had the planetary passion, God's feeling for the world. Tissot spent years in Palestine painting his series of pictures of our Lord's life. The scribes, Pharisees, disciples, all the personages in these pictures were taken from the most Semitic types that he could find in Jerusalem. But Tissot did not dare to follow the master painters of mediæval times and represent Jesus as having Jewish features only. He was compelled to carry out the great thought of St. Paul's epistles, that in Jesus there is neither Jew nor Greek, barbarian, Scythian, bond nor free. The cosmopolitan

personality of the Son of Man touches the wide world.

I. "The style is the man," and turning to the teachings of Jesus, we see something of his royal range in his language which is as vividly pictorial as Homer, Dante or Shakespeare. "And thy speech betrayeth thee." He has his favorite words. One of them was the great word "world."

Take a few examples almost at random: "The field is the world;" "this Gospel shall be preached in the whole world;" "my flesh, which I give for the life of the world;" "I am the light of the world;" "Go ye into all the world and preach the Gospel to every creature." Is this the language of a Palestinian Jew of the first century, whose heredity and environment were the hell-fire of political and racial fanaticism and hatred?

II. Right here is another proof of the resurrection. Suppose that the story of the resurrection were only "the passion of a hallucinated woman." Not even the flippant Frenchman denies that up to the moment of death there was a veritable Jesus, whose sayings and doings are recorded in the Gospels. But now that hero is dead and gone, and the fishermen and publicans are on their own resources. No more of the noble utterances about the world. Surely there will be a swift descent to Jewish narrowness, as they will have to invent everything now. It was about this very hour that the disciples asked, "Lord, wilt thou at this time restore the kingdom of Israel?" Suppose these men trying to invent a great commission—it will be too provincial to take in all of little Palestine even. It will exclude Samaritans, Greeks dwelling at Jerusalem, Roman centurions, lepers, harlots, demoniacs. But our Lord comes back from the dead with the power of endless life, and one of the first words that tremble on his eager lips is the old word "world." The great commission of the resurrection Gospel is the very crowning utterance of a teacher whose enemies even admitted that "never man spake like this man."

III. The universality of God's love is the central and sovereign truth of the Epistle to the Romans, the most revolutionary book ever written. Indeed, the death of Christ for all mankind is "the organic as it is the organizing statement of the entire New Testament."

Buried for nearly two thousand years the tremendous truth of our text came to life again in the rise of Methodism. It glimmered first in modern times before the eyes of him who cried, "The world is my parish," the man who exulted in singing the magnificence of divine grace, "enough for each, enough for all, enough for evermore."

It has been powerfully put. "No wonder the common and the uncommon people heard Methodism's first messengers gladly." After the long reign of a caste system in theology and religion, it is little wonder that Methodism filled the multitudes with a wonderful

new joy and a jubilant hope. As with the primitive Christianity of Jesus, it became a social revolution as well as evangel; for it penetrated masses of sodden humanity with life and light and happiness and peace. And to those today—the "submerged tenth," despairing in our great cities, and the millions of no caste, low caste or outcast wretches of India, and coolies of China, and the fellahs of Egypt—the triumphantly sung proclamation of Methodism "Enough for each, enough for all, enough for evermore," will awaken a heart under the very ribs of death. May the echoes of that glorious song never die out!

IV. Yet after all, the church fails to take in the truth of all the text. Only a conspicuous few have really caught the holy ardor of the missionary movement. Why, our unconscious selfishness and unbelief are seen in the very prayers that we teach our little ones.

Now I lay me down to sleep;
I pray the Lord my soul to keep,
If I should die before I wake;
I pray the Lord my soul to take.

Oh, the I's and the Me's and the My's! eight of them in four short lines! Of course when we get older, and put away childish things, we broaden out into the "We, Us & Co." prayer;

"Lord bless me and my wife,
My son John and his wife.
Us four, but no more."

Our Lord not only taught us what to pray for, he taught us what to pray for first. "Our Father * * * thy kingdom come, thy will be done on earth as it is in heaven."

Before we ask for a crust or crumb, before we crave a place for our dear ones to lay their heads, before sin is confessed or the Spirit is implored, in the very first petition we are caught in the swing and sweep of a world-wide vision.

Now, when an individual, a church, or a nation fails to grasp the truth of the written Word, God teaches them by his providence. A few years ago our country resembled a man who made his pile, retired and, Dives-like sat down in his big house to enjoy it. But the providence of God thrust us out to bear the burdens of the Cubans and the Filipinos. True it nearly killed a great many people, and some are still having "connoption fits" about the Philippine Islands. How ludicrous a little man in a big country—a pigmy in the Great Republic! Tom Thumb can't keep step with Uncle Sam. There was geographical excuse for the ancient Jew who lived on a narrow strip of land at the foot of the Mediterranean, but there is no excuse for the citizen of a Republic that stretches from the weird and polar Klondyke to the eternal summer of the Caribbean Sea, and from the fogs of Newfoundland to an archipelago in the sunrise.

Aud, further, to our provincial consternation, the Great Republic has become the half-

way house, the meeting-place of the whole world. In a single day recently more than fifteen thousand immigrants landed at our front gate and during forty-eight hours twenty-five thousand came. For a decade past, foreigners have been coming at the rate of a million a year. But this is not our menace, it is our opportunity. We send a solitary missionary to millions of heathen and expect results. Here at the base of supplies, with all the blessings of Christian civilization, can not the Church of God save the immigrants that come to our shores? The truth is, we will not send the Gospel to the heathen, and we do not want the heathen to come here and get it.

But we must drop the swaddling-clothes of Judaism and the Dark Ages. We must say with Tennyson, "For the thoughts of men are widened with the process of the suns," or the more concrete brother John Jasper, "De sun do move," we have at last a definite philosophy of history by which we sweep the past as the telescope sweeps the heavens. And with this new ethnological sense, the Golden Rule and Great Commission shine out with a sudden startling and supernatural splendor. In the ecclesiastical realm all the churches are beginning to catch the missionary and the spirit of Christian Union, and in the political sphere there is a rising tide of democracy around the world. God grant that we may catch the planetary passion, the Spirit of him who so loved the world—the whole wide world—that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.

Easter Talk to Children

REV. BERNARD J. SNELL, M. A., LONDON, ENGLAND.

"I am he that liveth and was dead; and behold, I am alive for evermore." Rev. 1:18.

This morning, when the sun rose, in the city of Rome they fired a cannon, and the Pope was carried in his chair from his palace to the great cathedral amid a sea of people. All last night the churches in Russia and Greece were crowded with men and women who were praying, and as the sun came up in the east the ministers read the Gospel-story of the Resurrection, and all the people shouted, "He is risen." In German villages and in Switzerland bands of peasants are going about singing Easter songs. With us it is the longest public holiday of the year—from Thursday evening to Monday morning—and almost all the churches are decorated for the Easter season. What does it all mean? It means that Christ is alive, though he was dead.

The simplest history of the life of Christ, in fewest words, that ever I have read or heard of, is this: Jesus was a very good man, who went about doing good; his enemies hated him so that they tried to kill him, and they crucified him to death, but he lives still and will live forever. That is the story that Easter tells; it was not possible for death to hold Jesus.

There are many good people today who know that Jesus is alive, because he has given them help to do right and strength to bear trouble bravely. Just as St. Paul, who had no more seen Jesus than we have seen him in the flesh, was changed in heart and character by Christ living in him, so there are many others who will bear witness that Christ has changed and blessed them. I shall never forget what happened when Livingstone received his doctor's degree at Glasgow University. He had come back from his wonderful wanderings in Africa, and the hall was crowded with the students who wanted to see the famous traveler. As is usual on such occasions, the students were bent on fun and frolic. Livingstone appeared gaunt and wrinkled after his fevers in the swamps, with his arm hanging by his side, useless through the lion's bite; and they all felt that they could not poke fun at such a man. When he spoke they did not interrupt. He said that he meant to go back to Africa to open fresh fields to the British trade, put an end to the slave trade, and to preach the gospel of the Saviour. "Shall I tell you," he said, "what sustained me amidst the toil and hardships and loneliness of my exiled life? It was the promise, 'I am with you always.'" Hearing these words of our Lord repeated thus, professors and visitors bowed their heads in reverence, while the youths slipped 'pea-shooters' into their pockets, ashamed.

You will not be able to understand how Christ can be with a man and yet never be seen. Nor do we understand it thoroughly; we can only be sure it is so, and thank God he has not left us without a Saviour and Comforter.

You do not understand how those dear ones you have lost in death live on, without their bodies which are in the grave. But we are sure that God's children do outlive death. That is part of Easter faith—to believe that the dead live on in the spirit world.

Someone asked St. Paul how God can make new bodies for us, and he said that it must be something like as when we saw corn in the ground, the beautiful tall stalk springs up out of the dying seed-corn. But however that may be, we know that Jesus called death "being asleep." That is why the early Christians called their graveyards cemeteries, a word that means sleeping-places. I have wandered through some of the ancient catacombs of the Christians, the underground galleries where they laid the bodies of their dead—too many of them, alas! martyred for their religion. Cut out of the yielding tufa, those galleries extend for miles, and the bodies of the dead were laid in holes cut out of the sides of the galleries, like sleeping-berths in ships, or "like the shelves of a library where death has laid his works." There are the slabs on which they inscribed the names of the departed, and after the custom of those times there is often a little vase to hold the tears shed by the sorrowing friends. And on the resting places of Christians there are frequently to be seen still the signs of victory—palm branches. In a little girl's grave the dig-

gers found her little doll, laid away in the dark with her own dead body many hundreds of years ago, and on her slab was the figure of the Good Shepherd carrying a lamb. On a little slab I read these words: "Alexander is not dead; he lives beyond the stars, and his body sleeps in this tomb."

"Beyond the stars!" Yes, that is where, olden days, they thought heaven was, on the other side of the stars. But today we know not where it is, save that it is in the spirit-world, perhaps at once far away and very near. Where is heaven? On the other side of a good life.

"I give you the end of a golden string;

Only wind it into a ball,

It will lead you in at Heaven's gate

Built in Jerusalem's wall."

And what is that "golden string?" Loving and obeying Christ, who is not dead, but lives at the right hand of the Heavenly Father forever.

Easter the Life of the Nations

REV. HOWARD AGNEW JOHNSTON, D. D.

"Our Saviour, Jesus Christ, who abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10.

There is a popular interpretation of this text which emphasizes a widespread thought, that the great revelation which Jesus Christ made was that of the immortality of the soul, and the victory of the redeemed beyond the grave; but that, glorious as it is, is not the supreme truth. That is not the great, fundamental, primary revelation which is emphasized in this text, for the great fact is that *Jesus Christ brought life to light*, and immortality is related to that.

Go to the historic setting of his marvelous coming. Back through the centuries millions were dying in the darkness of this great dominant idea: "There is no light, no hope, no victory for me in life, and therefore the great objective toward which I hope and desire is that one day my conscious life shall cease and I shall sink back into the oblivion of an unconscious personality absorbed in Nirvana;" and to tell those people that they must live forever would simply have been to them hell. Live forever! This life, with its misery, its pain and its despair! Why, they would have counted that no good news. Even in the Greek thought of Christ's time we have the same thing echoed. Aristophanes, in one of his tales, pictures two men—departed spirits—who had gone into the under world, talking together. One proposed to the other something very objectionable to him, and Aristophanes represents him as saying, "Why, I would rather be alive again than do that," just as you would say, "I would rather be dead." The Greek literally reads, "Strike me alive again, but do not ask me to do that." In the Roman world, the noblest of those sages who came nearest to the ethical life, Seneca, wrote something like this: "The human heart seeks in vain for that which satisfies the cravings and the longings of the insatiable soul and we may congratulate our-

selves that we have the power to cut our own throats and end our own misery." And even among the chosen people, when our Lord came, there were two great divisions, the Pharisees and the Sadducees, and the Sadducees denied the resurrection of the dead. Why? Because they did not want to live; because life with them was not real living; they had no light, no hope, no victory in it. The world was dying in sin and in the slavery of sin, knowing not where to find deliverance, and the thought of living thus forever—nothing could have been more dreary, more full of despair.

No, the great revelation is life; a life with light and liberty and joy and hope and victory, here and now. For, mark you, what reason would anybody have for saying that he believes that there is a power somewhere that sometime, somehow is going to give victory over this slavery of sin? What reason would anybody have for saying a thing like that, unless there is some kind of knowledge here and now of this power? Unless that power is actually brought down into human experience here, you have no reason to say that somewhere, somehow, there is a power that can give it to you. That would not be an intelligent faith. A faith that, in the actual experience of the soul, knows something upon which it rests has an intelligent, scientific, inevitable inference, conviction, confidence, because of the fact upon which it rests; that fact is the actual, experimental knowledge of the life that is worth living, and that is what Jesus brought to light. Hear the words of John: "In him was life, and the life was the light of men." It is nowhere else. What is it that he reveals in the life? Just one great, glorious thing—a victory over the slavery of sin. Mark the point. It is not deliverance from physical death primarily, or from the mental; it is the deliverance from the spiritual death that he reveals. What does it mean to you, as I have already shown, to be delivered from physical death? The question is, "What about your spiritual life?"

Lord Salisbury of Great Britain, not many months before his death, uttered this great, salient truth: "You must divide the nations of the world into two classes, the living nations and the dying nations; and the living nations are those which exalt Jesus Christ, while the dying nations are those that do not."

Yesterday there came to me a text with striking force, as I have never thought of it before—"He shall be like a tree." Some trees are straight and living and green; others withering, bowed down and broken. I saw one that was dead at the top, yet living down on lower levels. That is what Lord Salisbury meant. There are nations like that, dying at the top, still existing on lower levels, but it is not quite proper to say that they are living. The mark of death is upon them. There are men and women like that; who know that they are upon a low level, and that there is not the victory of manhood or womanhood that quickens the heart into a great joy in the consciousness that there is a power that breaks the slavery of sin. There may be physical

strength and beauty; there may be many brilliant things in the intellect; but it is dead at the top. The distinctive characteristics of manhood or womanhood that mark victory are not there.

If you study the world's life you discover that there is not necessarily identity with what we call the real progress of modern civilization and material prosperity. It has no necessary relation to religion whatever. The great question is not: "How far in advance of Ruth's sickle is the great self-binding, self-harvesting machine?" But the question is: "How far is the womanhood of today ahead of Ruth?" Looking through the civilizations of the world, you will immediately begin to discover that there must be a line of discrimination and demarkation which you can reach at the last analysis. What is it, after all, that explains reality? You must come back to the one great Teacher always. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Then follow into Paul's teaching. "To be spiritually minded is life and peace." As you move through the world's life, as you pass across Christendom, as you note the power that dominates the great nations which lead the world today, there is a touch of joy because of the life that is there, but a great tugging pain at the heart to see how much there is even in the Christian life that puts you to shame.

The Sultan of Turkey has been called "the sick man of the East." How suggestive the term is! It means that Mohammedanism is dying. "To be carnally minded is death." If you have studied the scriptures of the Koran you can understand the blight that is upon the Mohammedan world today. And yet we are within the gateway of the twentieth century. In Europe nineteen centuries of obligation and responsibility have been upon the church of Jesus Christ, and yet there is a great sweep of territory at its borders where Mohammedanism may be found. And why is it there? Because there was a time when Christianity had so much of compromise with it in those who took the name of Jesus Christ that while they were willing to die for their faith they were not willing to live for it. The greatest shame upon the page of Christian history is this—that there was a type of the religion of Jesus Christ that was so low that Mohammedanism became possible where Christ had been. But Mohammedanism is dying.

You come to India. Hinduism is dying. You come to Siam and Burmah, and you feel that Buddhism is dying. China realizes that Confucianism is dying, and that the nation must lay hold upon the life of the West. A major in the Japanese army, who was about to be welcomed into the Christian church a few months ago, said: "I repudiated Buddhism as utterly unworthy of my consideration. I have been studying Confucianism, but I wish to testify that these teachings are unable to change the desires of the human heart. Through the faithfulness of one of my subordinate officers I came to know of the teachings of Jesus Christ. I now testify to the desire to get rid of sin and conflict, and to grow

into the righteousness of Christ. That power which is in the truth of Jesus explains my changed life. I wonder at myself every day. A year ago I loved sin. Today I hate sin. My hope and my purpose is centered in the life of Christ." You find it nowhere else in all this world but in him alone. There is no other name under heaven given among men whereby ye must be saved; because nowhere else is life revealed that saves. Salvation means health; life is just another word for it. The greatest antiseptic is life. The most marvelous thing in the world is life. The most marvelous life is Christ's. The disciples of Christ did not believe that his life was God's life at first. But as he lived with them they began to realize from the very beginning that there was something different. They said: "What manner of man is this? No man ever spake like this." And one day there was something marvelous about his victory over sin, in the very atmosphere of his personality, and even Peter cried: "Depart from me, for I am a sinful man." Jesus had not said anything. And as the days went on they realized that there was only one thing that explained it all—*God's life filled his life.* Have you ever thought how he opened up to them God, how he talked about the Father? As he spoke he lifted up his eyes, and immediately God was near to the consciousness of those disciples, and they began to understand that Jesus was a citizen of two worlds; that he was living God's life, just as surely as he was living the human life; that in the heavens he had a citizenship as in the earthlies. The overwhelming consciousness of God was with him always. And that wonderful day when he asked: "Who do men say that I am, and who do ye say that I am?" and they said, "We believe, we know, we are sure, that thou art the Christ, the Son of the living God." That was the happiest day of his life, and he burst out, "Simon Barjona, blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Now at last one man had discovered that he was indeed God, that he had revealed the Father; one man had caught the revelation and believed it. Then the world would one day! "And they shall come from the north and the south and from the east and the west."

And one day they went with him up into the mountain and those chosen three saw him transfigured into heavenly likeness and with him there were Moses and Elijah, talking. And as the three looked, what did it mean to them? Immortal life! There were Moses and Elijah knowing what was then going on and talking with Jesus about his death at Jerusalem. But as the little company came down from the mountain Jesus charged them they should tell no man anything about it until after his resurrection. "I lay down my life," he said, "of myself. On the third day I shall take it again. I tell you beforehand that you may believe." Believe what? "That just as I tell you now that I shall rise victorious over death and shall prove it to you before I go away, so everything else I have told, you shall know will come to pass as surely as this."

The risen Christ lived during the forty days with them, and they began to understand as they had never before; and one day the glory marked his going back to the place where he was before, and Peter and James and John said: "We saw him once like that before, and Moses and Elijah were with him." And someone asks in astonishment, "What? Moses living? Elijah living with him in the glory?" "Yes, we saw them. They were talking together about his death." And they said, "He lives on as Moses lives and as Elijah lives." And on that wonderful Pentecostal day when Peter was telling the story of this living, victorious, mighty Christ, he said, "He it is who hath sent forth this (he did not know what to call it) which ye now see and hear." And they went to the Gate Beautiful and said to the lame man, "Jesus Christ will lift you up." And to another they said, "Aeneas, Jesus Christ maketh thee whole." That means that he is living now.

The great argument for the historic resurrection of Jesus Christ is not simply in the fact that the Roman lie was a lie; not simply in the fact that the disciples who forsook him and fled, were changed; that after his resurrection the marvelous change appeared in the lives of those men. All these are important, but they are not the conclusive demonstration. It is in this: that Jesus lives today. He dominates the world's life as he never did before. In the world's life, in the world's thought, in all the world's doings he has a larger part than ever before. He lives to give the actual victory to the men and women who want to have it.

The fruit of all this unspeakable, glorious truth is in the quality of the life that you live in view of all that Jesus Christ has brought to you today. "I am come that ye might have life," are the words of Jesus, "and might have it more abundantly." If you have not already taken the life there is another verse which is for you: "Lay hold on life eternal, whereunto thou art also called." And if you have taken the life and not come very far, remember his words, "I am come that ye might have it more abundantly." Live in the things that are in the heavenlies with him.—*The Association Monthly*.

The Salvation of the Soul

WILLIAM E. BARTON, D. D.

"For whosoever will save his soul shall lose it: but whosoever shall lose his soul for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:35-37.

The translator of the King James Version, in a single paragraph, translated the same word twice with the English word "life;" and twice with the word "soul." The text knows no distinction between the two. It is the same word in all four cases; and, because the meaning is more than that of mere physical existence, I have adhered throughout to the uniform rendering, "soul."

Jesus taught in paradoxes. In a paradox, plainly affirmed in the text, we find this answer to the question of the salvation of the soul—The soul is to be saved by losing it.

1. This is the undoubted meaning of the text.

2. The statement is true of the life of God.

3. The truth is plainly illustrated in the life and ministry of Christ.

4. It is true of all moral heroism among men; and must be true of us if we discover the real meaning of salvation.

That the soul is to be saved by losing it is the undoubted meaning of the text.

I pause to make sure we understand the significance of the discovery that Christ is not here talking of one thing, the physical life, which we are freely to risk to save another thing, the immortal soul, but throughout the passage is speaking of one and the same thing.

Dr. Leonard Woolsey Bacon writes:

"The language of the translators has been so framed as to give the impression that our Lord is here speaking of two different and contrasted things, one, the life, which are are not to hold dear, but rather to hold cheap in comparison with God's reign and justice, and freely to put in jeopardy for these; and the other thing, the soul, which is of value so altogether priceless that no risks ought to be taken with it, that the whole world cannot compensate for the loss of it, and that our utmost endeavors ought to be directed to securing its safety.

"It is the moral of a thousand sermons—Whatever else you leave undone, do not neglect this, first of all to seek the salvation of your own soul—the chief treasure of all the universe to you.

"As I have said, the very opposite of this is the teaching of the Lord from heaven. In these three verses (from whichever evangelist you take them) he is speaking, not of two different things, but of one thing and the same. This object of priceless value, which a man might well give the world to gain, which he might better suffer the loss of all beside than to lose—this precious soul, imperiled as it is, you are not to attempt to save. This is not your 'charge to keep.' Your charge is quite another—to promote the reign and justice of God ('the kingdom of God and his righteousness')—to devote yourself with singleness of mind to do God's work, and not worry about your soul. This is his very phrase, given twice over in the Gospels—'Don't worry about your soul.' (Matthew 6:25; Luke 10:22.) Here is the supreme act of faith which God demands, that we give ourselves simply to his service, and leave these infinite and eternal interests to his sole care and keeping. Can we make up our mind to trust him with this immense risk? No man's soul is in greater peril than the soul of that man who is wholly bent on getting his soul saved. He that is resolved to save his soul shall lose it; and he that shall lose his soul for Christ's sake and the gospel's, the same shall save it unto eternal life."

So much for the plain teaching of Scripture, which I am glad to quote from the pen of Dr. Bacon. And now, lest we suppose that this teaching it all metaphor and hyperbole, let us proceed to the application of this principle to the life of God, the ministry of Christ, and the souls of men.

In the beginning was God, alone in a universe which he filled and was. Suppose the universe had been, and forever had remained, in sole possession of a God supremely selfish (a very different God from ours), content to dwell in isolated grandeur; superlatively and eternally self-satisfied. He might have been just as great; just as majestic, just as wise as the God we know. But he would have been a God without love. He would have lost his love, and love is the soul of God.

God lost harmony by making man, who created discord. He lost the purity of the universe by making beings who could sin. He lost perfect wisdom by making ignorant creatures like ourselves. He lost the isolated serenity which God had enjoyed, and gave it up in exchange for the hazards of love. For love is always bounded by hazards.

God accepted the hazard of love, nor did he shrink from it though the hazard meant, to God's eternal wisdom, that of certain loss. God lost something when he made man. He has lost something through every one of us, something through our every sin.

Yet just there the life of God was saved in the great salvation of other-love. But for the revelation of love for men, God would have been to us the mere force that rules nature, devoid of moral character; and the chiefest of all divine qualities are those that would have been lost to us had God not shown his love to the unworthy. God is saved to the universe as a God of moral qualities by the very means that threatened to dethrone him.

George Eliot, in her poem "Stradivarius," makes the old violin maker to say:

"I had my hand slacked, I should rob God.

He could not make Antonio Stradivarius' violins

Without Antonio."

Maybe the music of a Stradivarius is uncouth as compared with the music of heaven. But it is sweeter in the ear of God, for it is the music which God has made when his own Spirit has drawn the bow of heaven across the strings of the human soul.

Is there beauty now in the earth? It is leauty which man has helped God to create. Is there music now in the souls of men? It echoes in the heart of God. The joy of God is multiplied a million times in the joys of men and angels. It is no longer perfect joy, but it is joy multiplied. It is no longer perfect music, but it is the music of grateful praise from a great multitude whom no man can number, making heaven ring with such anthems as God alone could never have sung. This is the way God saves his soul in losing it.

Paul says that Jesus was in the form of God. What then? He seized the opportunity to make himself equal with God? That is

just what Paul says he did not do. He counted equality with God a thing not to be grasped after, but "emptied himself;" he gave away his soul. In another place Paul says he "begged himself" of his divine honors. He became obedient unto death; was it only physical pain he suffered? "He poured out his soul unto death." He "gave his life for men."

At the outset of his ministry Satan said to him: "Save your soul to itself. A man of such great powers is not bound to waste them on unappreciative men. Make bread and eat; display your power, and have fame; proclaim yourself a king, and reign. Save your life for what belongs to you." Of course you are not going to revel in sin like brutal men; neither is it necessary to live with a dozen poor men who smell of fish. Get what belongs to you, and use it, generously, but so as to secure your rights."

It was because Jesus had met the issue and made the great renunciation that he uttered the words of the text. He had just told the disciples that he was going to Jerusalem to pour out his life in that last gift of himself for sinful men. And Peter took him aside and said to him, "Save yourself for something better. This is no way for you to be throwing your life away."

You know what Jesus said to Peter, for it was the same issue over again which he had met in the wilderness. There was but one way for the Son of God to save his soul to its holy purposes, and that was to give it. No man took it from him; he laid it down of himself, according to the commandment of the Father. The soul of the Son of God was saved to the enterprise of salvation by the gift of that soul for the sins of men.

We may begin at random for illustrations of this principle in human life. Yesterday was the seventeenth of March. In the city of Boston some years ago some American citizens of Irish birth applied to the City Council to make Saint Patrick's Day a legal holiday. An election was approaching, and the votes of those Americans were needed, so it was in the mind of the City Fathers to do that unprecedented thing and honor Saint Patrick along with the other American heroes who have birthdays set apart as holidays. Yet there were other voters to be feared if the thing was done; so those members of the city government took down their histories to see what other thing had happened on March 17, and they found that it was on that day that Lord Howe evacuated Boston, and permitted George Washington to come in. So they made March 17 a legal holiday, and now Boston celebrates "Evacuation Day" to the tune of "The Wearing of the Green."

Very well; that gives us two heroes, and you may take your choice between them, either for the celebration of March 17, or as an illustration of the text.

Take Saint Patrick, the real Saint Patrick, who was sold a slave, and who, escaping, went back to the barbarians to teach them of Christ; he counted no effort too great that he might bring men the gospel. It was not because they were gentle or good, or because

he had no easier task at hand; he gave his life to that work. When he began, Ireland had no Christians; when he finished, it had no pagans. He saved his soul in giving it.

And Washington; had he been content to live like most rich men of his time, caring first for his estates and his own life, and the favor of the crown, we should hardly remember him even as a well-dressed Tory. Dying childless as he did, the name and memory of Washington would have died with him. It was because he risked his life, because he gave his very soul for his country, that we honor him.

The very essence of a soldier's heroism is the sacrifice of himself. It is the hazard of devotion that constitutes heroism; it is the love that gives itself that has redeeming power.

If men in coming to God were first of all to seek some form of selfish blessing, the logic of their quest would reverse all that is in the nature of God; all that is in the revelation of Christ; all that lives again in great heroes ancient and modern.

The heathen religions taught men how to save themselves. The true religion teaches men how to be saved through Christ. That is the same as to say, the true religion teaches men to find their lives in losing them.

Jesus never told anyone to try first to save his own soul. He did, indeed, tell men to settle their quarrels among themselves before coming to the altar to worship, and to correct their own faults before condemning their brothers. But that did not mean that men's first care was to be for their own souls. He told them the very reverse, that they were to lose their souls in saving others, and find their souls in others' salvation.

If the world ever needed this message it needs it now. And if any community needs such a message, it is a favored community like ours.

Our danger is that we shall come into the temple to pray, and say:

"God, we thank thee that we are not as other men are; unjust, extortioners, adulterers, or even as the poor devils who live in the city, surrounded by saloons and vexed with problems of vice and slum. We pay to help the church, and we keep the Sabbath moderately well, and we are saving our souls from the disgusting practices of many of our fellow men."

But yonder in some poor, starved little mission in the city, some poor soul is smiting his breast and praying: "God be merciful to me a sinner." And God is listening to that man.

We are in danger of losing our souls through saving them. We are so secure, so clean, so happy here. The dirt and wickedness and squalor of the city all belong to our other and everyday selves, and after six o'clock to other people. Here our children grow up without temptation to drink or gamble; here our hearthstones are secure, our homes are quiet. What then?

Have we saved our souls? From some things, yes. We have kept ourselves unspotted from the world, or if we have not done so we are much at fault. But strenuous self-sacrifice, heroic self-denial must accompany our beautiful, quiet suburban life. We must save our souls by losing them. We must give of our ease, our pleasure, our abundance. We must set our automobiles at work on Sunday saving souls. That is why God trusts us with them; that is what God lets them be made for. We must make our pleasures minister to the needs of others. We must cease to please ourselves, and become servants of Christ.

And with what result? Shall we merely save other souls? Nay, in the process of their salvation, we shall save our own.

The invitation is to self-denial, to service. It is to perplexity and fatigue and self-sacrifice. But it is to richness of living, to moral heroism, to fellowship with God.

Did God lose his soul in giving it? Yes, just as he loses the rain, which, after making earth fruitful, ascends to him again fragrant with the blossoms it has caused to bloom. In like manner he loses the sunshine, which, poured out upon the earth, reflects itself again in smiles upon the face of heaven. The life of God poured out in the souls of men, comes back to God again; larger, sweeter and more abundant.

Did Christ lose his soul in giving it for men? Yes, but it was the cross that lifted him to his own place in heaven and in the hearts of men. "Wherefore," for that very reason, "God also highly exalted him, and gave him the name above every name," and a place which even the Son of God could never have attained save by the blessed way of sacrifice.

And shall you lose your soul if you forget it in living for others? You will lose some things, and very pleasant things; but you shall win great and eternal joy. And you shall save your soul. What shall it profit you if you gain all else and lose it? And how shall you save it? Hear the word of the Lord:

"Whoever will save his soul shall lose it; and whoever shall lose his soul for my sake and the gospel's the same shall save it."

"Like Him"

CYRUS J. KEPHART, PASTOR OF FIRST UNITED BRETHREN CHURCH, DAYTON, OHIO.

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." 1 John 3:2.

"And we know that to them that love God all things work together for good." Romans 8:28.

Two remarkable statements from two remarkable men!

From each of them we have "things hard to be understood," among which are these. We must be satisfied with some practical comprehension of them, awaiting eternity for their full explanation.

They clearly state:

I. The ultimate possibilities of human life, which must be an index to the ultimate purpose of God concerning man, as not yet revealed. "We know not what we shall be."

We know what we are—"children of God," having the right to say "Abba, Father." And yet, how poorly we understand even this. But from it we conclude, scripturally and logically, that "if children, then heirs; heirs of God, and joint heirs with Christ;" and from this we go out to thrones, kingdoms, the holy city, the house of many mansions.

But these are only figures. What is the fact? What is it to be a child? We know "only in part."

Perhaps if we understood this fully, we would have little trouble in understanding all else of divine promise. But here, at the very start, we find the insufficiency of human language to convey fully divine ideas, and the insufficiency of human conception to grasp fully divine purpose. Hence well indeed may the apostle say, "We know not what we shall be."

As though he had said, "Much as we rejoice in the knowledge of present relationship and fellowship, yet with all this we know not what are the possibilities of human life"—the purposes of God as to his children are yet unrevealed.

II. But though not fully revealed, they are hinted at. These hints suggest two things:

1. That the ultimate of God's purpose in human life relates not so much to what may be termed accidental conditions—but to the man himself—his being and character.

The statement is not, We know not *where* we shall be; nor, We know not what *our condition* shall be. But, "We know not *what* we shall be." The ultimate of divine purpose as to man is to be found in the realm of *man's being* itself.

Beyond all possible glories of place, condition, association, or occupation, the crowning glory of man is to be in the full realization of the possibilities of his own being and character. What this shall be, we do not know.

2. Though we know not what we shall be, we know what we shall be *like*—"We shall be like him."

A fine pedagogical principle is employed here. He would help us to some knowledge of what we shall be, by telling us what we shall be like.

"We shall be like him, for we shall see him even as he is." Here is employed in the argument the well-known principle that the inferior can know the superior only as it becomes like the superior. Only like can comprehend like. And since "we shall see him as he is," we must then "be like him." The former cannot be unless the latter is.

But here we stand in utter amazement. What can this mean?

Like him! Like him in what respect? Resemble him in what?

The piled up clouds are like the distant mountain range. Yet not altogether like it.

The rippling streamlet is like the flowing years. But how much unlike them,

Shall we be like him in authority?

"He hath made us kings and priests."

Shall we be like him in wisdom?

"Then shall I know fully even as I have been fully known."

Shall we be like him in purity?

"These * * * have washed their robes and made them white. * * * Therefore are they before the throne of God."

Like him to what degree?

The blushing rose is like the glorious sunset. But who sees in a single rose all the glories of a sunset?

The river is like the great ocean; but with this additional fact; the nearer it approaches the ocean, the more it becomes like it.

To what degree shall we be like him? Here our amazement becomes more amazed. In trying to help us understand, the language of Scripture bends almost to the breaking. "Able * * * to set you before the presence of his glory *without blemish* in exceeding joy." "Till we all attain * * * unto a full-grown man; unto the measure of the stature of the fullness of Christ." "That ye may be filled unto all the fullness of God." "Transformed into the same image, from glory to glory."

In Christ "dwelleth all the fullness of the Godhead;" and in man is the possibility of being "filled unto all the fullness of God."

Here is the ground of the believer's greatest rejoicing,—the promise of the ever enlarging revelation of the purpose of God in his own being, till we come "into the same image," being "like him."

III. This possibility is now in process of accomplishment. "All things work together for good to them that love God, * * * to be conformed to the image of his Son." All things work now to this end. Hence the error of looking upon this life as simply a stage for preparation for the life to come. Man lives now as truly as he shall ever live. The possibilities of his being seek realization now as really as they ever will. He should now be "beholding as in a mirror the glory of the Lord," and thus be transforming now into his image. In this, and in this only is the true purpose of human life.

To this end "all things work together for good to them that love him." Kingdoms, empires, planets, suns, these and all things else, not disconnectedly but together, all work that every one that loves him shall be "conformed to the image of his Son."

Only one thing demands attention, that we love him. But to love is to listen; to listen is to obey; to obey is to serve; to serve is to be, and to become "like Him."

In England a law has been enacted punishing drunken mothers for killing their infants by overlying. The London correspondent of the *Journal of the American Medical Association* says that at present about 1,600 children are killed yearly in England in this manner.

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"Be multiplied," not added. We will find what things are to be added further on in the letter. He also tells how grace and peace are to be multiplied—"In the knowledge of God and Jesus Christ." There are grades of knowing. Multiplying, not adding, can best represent the kindness and goodness of God to us. And this is to be in Jesus Christ. John 15 gives the right thought, "Abide in me and I in you." Christian experience is in Jesus Christ. We need to have something more than mere words. We may be able to touch men with some grand speech but we can hold them and they will accept only what you and I have actually experienced ourselves, in our own hearts.

V. 3. Everything that you have that is worth having, came by Divine power through a knowledge of Him. Do we lack some things that we ought to have to do our work? It is not his fault. Men sometimes fail in business for want of capital, but Jesus Christ is able to supply all our needs. Now that we have such a power behind us let us go ahead.

This is a short biography of Peter. He was called by Jesus Christ by his own glory and virtue. That was the thing that appealed to Peter; and he was kept that same way—held by the same power. Peter was never asked to sign by-laws and covenant. He was never asked to stay a week with Jesus Christ. In fact one time his Master really gave him the privilege of going his own way. All that held him was Jesus Christ and that is all that we need to hold man. It is the only way we can call men; by glory and virtue of Jesus Christ and his gospel in our personality. Don't use this or that man's trick in Christian work. Many preachers want to know how do do it. They attend all kinds of meetings and read all kinds of methods, but brethren, that will not do. *Let God use you just as you are*. He will show you how to do his work and how you will best succeed. You must, like Peter, first be willing to die for him and then you will be willing to live for him as he wants you to live.

V. 4. Precious promises. His book is full of them. He with a Divine nature took upon himself human nature that we with his human nature might partake of Divine nature.

Illustrated by Jacob and Esau. If these two men were alive in Cleveland today Esau would have 20 friends to Jacob's one. Jacob was not a man that you or I would have selected for a companion, avaricious, deceitful, narrow, dishonest by nature, while Esau was a frank, open hearted, jolly fellow. But God chose Jacob because Esau did not have a spiritual nature and Jacob with all his faults was able to see and appreciate the Divine.

V. 5. The first four verses are a call from God, "let us then give diligence." This really means "work harder." "God multiplies, we add." Add does not mean supply in the sense of fastening on or tying to. When we plant a rose bush we may do all that we can to make it bloom, but God adds to the dry stick a rose. Up through that dry, hard, thorny stick God somehow pushes a rose. So we must add. And here is the full chord of music—a full octave of faith—eight tones. Faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and love. Love blooms at the top of the tree. Drummond has said "Love is the greatest thing in the world," but notice that faith is the *first thing* in the world. Christ comes into our lives by faith but he goes out by love.

V. 8. If these things be in you and abound—that is, *bubble over*. The Christian must have these things in him and then he will bring forth fruit.

I like to drive a good horse. There is something fascinating to sit behind him and know that he feels with you. Just watch him as he steps, you just know as he trots along that he is not going as fast as he can. He is doing it so easy—seems to take delight in it. Now just pull up on the lines a little and he is all attention to his driver. Now just one sign and he doubles his pace. Speak again, he increases that. And then you are going at a rapid gait and still you know that, if you demand it, he has more speed and he is only waiting for your word. I believe God wants that kind of a man, one who has power and who is obedient to his will. There is a vast difference between effort and power. If effort could do the work any one might be a giant indeeds. See, here comes a man to a weight of iron. He takes hold and lifts and strains and sweats but he does not budge it. Another man comes up. No puff, no strain, no struggle, but he quickly picks up and carries away the iron. He has power. We can have power if we wish it. Power enough to do easily all that God may demand of us.

V. 9. "Blind," does not mean stone blind but only near-sighted. The man that lacketh these things can't see the cross of Christ, can't see the power and glory that were here purchased for him. Such a man hesitates to throw himself into the work because he can't see far enough ahead.

V. 10. "Give more diligence." Make your neighbors see about your faith in God and your power over self. This means a continuation of diligence. If you have ridden a bicycle you know you must keep going or fall off. That is the trouble with us. We get a fine start in the right way and then get interested in what is going on around us and stop pedaling and we are sure to fall.

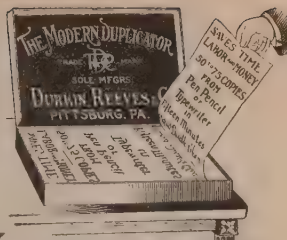
V. 11. We are in the Kingdom of God now. Some hymns tell all about what is going to happen in some sweet day. Our business is to help build up Christ's Kingdom here. He has gone to look after the hereafter. And if you and I will make that and that alone our business, men will come. Let us pray.—Reported by H. V. Tanner.

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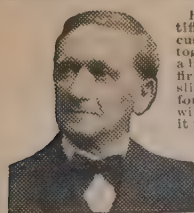
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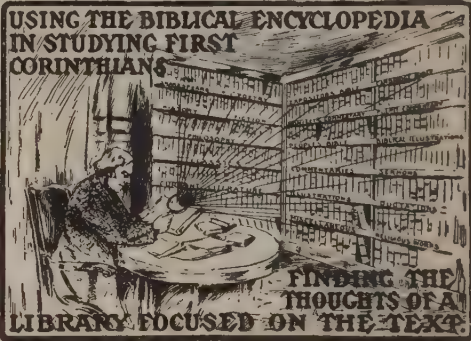
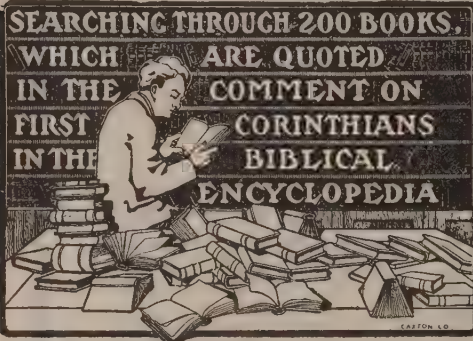
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was good : and God divided the light from the darkness.

5 And God called the light ¹Day, and the darkness he called Night. And the ²evening and the morning were the first day.

The second day : vapour above, water below.

6 And God said, Let there be a ³firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so.

8 And God called the ⁴firmament Heaven. And the evening and the morning were the second day.

The third day : land and sea ; plant life appears.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so.

10 And God called the dry land Earth ; and the gathering together of the waters called he Seas : and God saw that *it was good*.

11 And God said, Let the earth ⁵bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so.

¹ Lit. *expanse* (i.e. of waters, beneath, of vapour above).

² i.e. the *expanse above, the "heaven," of the clouds* Gen. 7: 11, 8: 2.

³ Psa. 136. 5-9.

⁴ The word does not imply a creative act; vs. 14-20 are declarative of function merely.

⁵ i.e. the "heaven" of the stars; e.g. Gen. 15: 5. See Lk. 23: 43, note.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that *it was good*.

13 And the evening and the morning were the third day.

The fourth day : the sun, moon, and stars become visible.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years :

15 And let them be for lights in the firmament of the heaven to give light upon the earth : and it was so.

16 And God ⁶made two great lights ; the ⁷greater light to rule the day, and the lesser light to rule the night : *he made the stars also*.

17 And God set them in the firmament of the ⁸heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness : and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

The fifth day : the second creative act — animal life. (See Gen. 2. 19.)

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that

¹ The word "day" is used in Scripture in three ways: (1) that part of the solar day of twenty-four hours which is light (Gen. i. 5, 14; John ix. 4; xi. 9); (2) such a day, set apart for some distinctive purpose, as, "day of atonement" (Lev. xxiii. 27); "day of judgment" (Mt. x. 15); (3) a period of time, long or short, during which certain revealed purposes of God are to be accomplished, as "day of the LORD."

² The use of "evening" and "morning" may be held to limit "day" to the solar day ; but the frequent parabolic use of natural phenomena may warrant the conclusion that each creative "day" was a period of time marked off by a beginning and ending. But see Ex. xx. 11 and *refs.*

³ It is by no means necessary to suppose that the life-germ of seeds perished in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light the earth would "bring forth" as described. It was *animal* life which perished, the traces of which remain as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains. *Man is never found in a fossil state.*

⁴ The "greater light" is a type of Christ, the "Sun of righteousness" (Mal. iv. 2). He will take this character at His second advent. Morally the world is now in the state between Gen. i. 3 and i. 16 (Eph. vi. 12; Acts xxvi. 18; 1 Pet. ii. 9). The sun is not seen, but there is light. Christ is that light (John i. 4, 5, 9) but "shineth in darkness," comprehended only by faith. As "Sun of righteousness" He will dispel all darkness. Dispensationally the Church is in place as the "lesser light," the moon, reflecting the light of the unseen sun. The stars (Gen. i. 16) are individual believers who are "lights" (Phil. ii. 15, 16). See John i. 5, *note*.

(A type is a divinely purposed illustration of some truth. It may be: (1) a person (Rom. v. 14); (2) an event (1 Cor. x. 11); (3) a thing (Heb. x. 20); (4) an institution (Heb. ix. 11); (5) a ceremonial (1 Cor. v. 7). Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The antitype, or fulfilment of the type, is found, usually, in the New Testament.)

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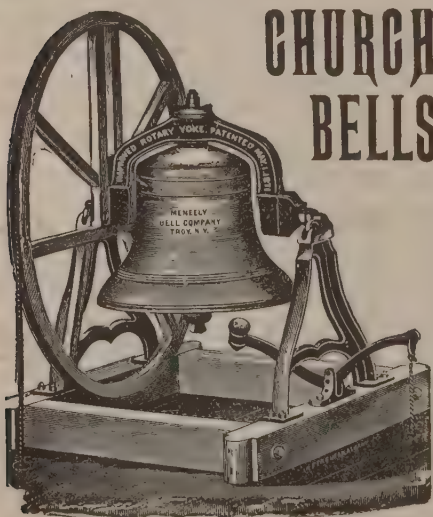


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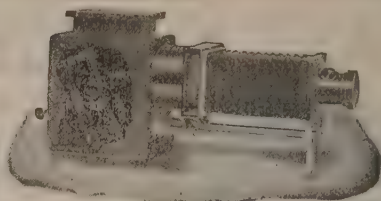


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FREDERICK M. BARTON

Aided by suggestions from A. T. Pierson, J. Wilbur Chapman, Russell H. Conwell, Bishop McCabe, W. G. Moorehead, and many other leading ministers.

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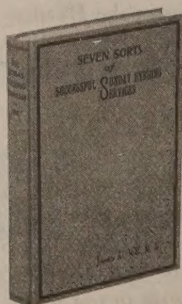
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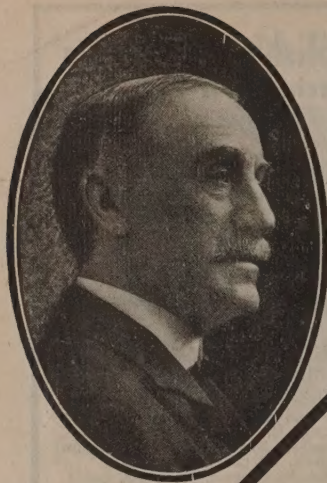
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